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From the Presbyterian.

Controversy.---No. XXIV.

IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST?

Philadelphia, July 11th, 1833.

To the Rev. John Hughes,

Sir,—Whatever, in your fond fancy, or more honest fears, has been gained or lost, in the present controversy, one thing is certain, *that the Bible does not teach the religion of Rome.* With a redundant frequency and zeal you have told us that the Bible may be made to teach Unitarianism, while we cannot prove the Trinity from it; that Universalism, and Swedenborgianism, and in fact, any and every system may be supported by the Bible. In order to teach Popery however, you own that you are compelled to resort to *authoritative interpretation,* which shall require all to think alike, right or wrong. This is DEISM, barefaced Deism. It abandons the BIBLE, as not being a sufficient and infallible revelation of divine truth; and it proceeds upon the plan of forcing a meaning to an unmeaning book, and then of *enforcing* that meaning on an unthinking multitude. If the Bible however in the hands of men, teaches any thing but your system, why, then your cause is given up by you. Well did Eckius tell the Elector of Bavaria that the doctrines of the Roman church *could be proved from the Fathers, but not from the Bible!* This was honest and true. Protestants on the other hand, hold that the Bible has a fixed meaning; that no *authority* can alter that meaning; that it is absurd to say that authority can give it a sense, which, otherwise it has not; and that it is an insult to its author, to say that he has so revealed himself, and his will, that his word may mean any thing, and every thing, unless interpreted by the church of Rome. As I have often told you, the Bible is the Protestant rule of faith; and honest, common-sense interpretation the way to ascertain the true sense of that rule. If men misinterpret it, as you do, and as many calling themselves Protestants do, this is the *abuse* of the rule, and of reason; it is not the rule, or the defect of the rule; but of those who abuse the rule. This is the definition given, and advocated by me from the first; and having failed to defend your rule, or disprove in the least degree the divine character of the true rule, you finally charge the defects of your arguments, on alleged changes in my definition. By so doing you virtually abandon your previous positions; and to this I trace your sudden consent to pass from the question without ever bringing your rule of faith to view; though we were discussing the general subject for five months. I hope therefore the intelligent reader will observe, that as Mr. Hughes has not yet either produced or defended when I have produced, several of the leading features of *his* rule of faith, (as the Apochryphal books, the unanimous consent of the fathers, and unwritten traditions,) he is hardly a fit person to define *our* rule. And I am perfectly willing to leave his suppression of his own rule, and his charge of change on mine, as proof and even confession, that his cannot be defended, nor ours weakened by him.

The expressive silence which you observe in your last letter tells but too plainly both your policy and your straits. On the first question, viz: the rule of faith, you pursued the same course. In your second letter you said, "at a proper time, I shall defend the Catholic rule with positive arguments;" and again, in the same letter, "when the time shall come, however, I bind myself to prove that several of the former (my authorities) are spurious, and several of the latter (my propositions) are false." But let any reader refer to the long list of these propositions, spread out at large in my first letter, and see whether this pledge has ever been redeemed. You flew at the authorities, and cried out for references; but after all your struggles the *authorities* still stand. As to the *propositions,* the 2d, 3d, 4th, 5th, 6th, 7th, 9th and 10th, stand untouched; and the promised "strong arguments," linger like Sisera, "when his mother looked out at a window, and cried through the lattice, why is his chariot so long in coming?" (Judges v. 28.)

And now on the 2d great question, your plan is still the same. For the chief part of three letters, I have advanced upon this question—your reply is *silence,* as to all that I have said, with the good old promise, to save us from despair, viz. "That question being disposed of, I shall allow you to take up any doctrine of the church, and I shall hold myself prepared to refute all the arguments you shall bring against it!" And so after going over all the gound of Protestantism in perfect silence, and leaving the Papacy reposing in security and state, some three or four years hence, (not sooner, if you spend the proportion of time on each topic as on the rule of faith) you will answer my arguments against "*the doctrine of the church!*" But sir, the country has never fully seen the mysteries of your system; and are curious to behold them; and I design, with the help of God, *now* to do my part towards bringing them to view. As you say, so it is admitted, that "*I am to defend the Protestant rule of faith:*" and as this is the true and natural, as well as just order of discussion, I will proceed as I have begun, promising, like yourself, but in much shorter time, to meet all your objections and attacks. If this line of argument displeases, you have the option of a connected and more enlarged discussion of the whole subject, or of a public oral discussion by which in a few successive days the entire ground may be traversed. Each has often been tendered to you. The latter you have *prudently* declined. The former I am now preparing for the press as opportunity is allowed me.

To proceed, then. In my last three letters I have proved, on Roman Catholic authority, viz. of *prelates, popes,* and *councils,* that a reformation in morals, worship and doctrine was necessary before, and at the time of Luther's appearing.

I have also showed (upon testimony which you have wisely left untouched) that your canon of Scripture corrupted the religion of Christ at the fountain head: that the *doctrine of the Pope's supremacy* is a wicked and anti-christian usurpation, oppressing men, and rebelling against God, by a lawless monarchy; and that the doctrine of Indulgences, against the express testimony of the Bible, gives to Popes and others the power to pardon sin, adds creature-merits to the infinite merits of Jesus Christ, and assumes the impious right to sell for money the gifts, and grace of God.

I also proved that the canon of Scripture used by the church of Rome, the Pope's supremacy, Transubstantiation, and depriving the Laity of the cup in the Lord's Supper, were innovations unknown for ages after the resurrection of Christ. Of course it follows that the church guilty of these anti-christian innovations, has *so far,* corrupted the religion of Christ.

I. In prosecution of the plan thus begun, I pass to expose the doctrine of TRANSUBSTANTIATION. In my last letter I proved that it was not promoted into a doctrine, as your Scotus affirms, until A. D. 1215! Surely then it is not an *ancient* doctrine; yet is it taught in your church "that *novelties* are subversive of Christianity, and that those who teach them must fall under the divine anathema, and are of the school of Satan!"

The doctrine according to the Council of Trent is this: "That by the *consecration* of the bread and wine there is effected a conversion of the whole substance, the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. Which conversion is fitly and properly termed by the Holy Catholic Church, TRANSUBSTANTIATION." Sess. 13. C. 3. and Can. 1. "If any one shall deny that in the most holy sacrament of the eucharist, there are contained, truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; or say that he is in it only as a sign or figure, or by his influence, let him be accursed."

The following shocking and humiliating extract from the Missal, which is the authorized book of the church for the celebration of masses, will show how the consecrated bread is regarded. It is one of many such things. "If the priest vomit the Eucharist and the species appear entire, they must reverendly be swallowed again, unless nausia prevent it; if so let the consecrated species be cautiously separated, and put in some holy place, until they be corrupted, and then let them be cast into holy ground; but if the species do not appear, the vomit must be burned, and the ashes thrown into holy ground." (Missale De. Def. in cel. Mass. occ.)

Now can any one in his senses need proof that this doctrine and this illustration, are contrary to the word of God? You say it is deduced from the institution of the supper, where our Lord said of the bread, "*this is my body.*" But so it is said "*that rock was Christ.*" 1 Cor. x. 4. Is this literal? John x. 9. and xv. 1. Christ says "*I am the door,*" *I am the* TRUE *vine.*" Heb. vii. 29: "*Our God* is a consuming fire." Num. xiv. 9. The spies said on their return to the camp "the people of the land are *bread* for us." Is this all figure? or all fact? for they stand or fall together. Isaiah xl. 6. says "all flesh *is grass.*" Peter explains this, I Peter i. 24. "All flesh IS AS grass. Indeed I remember that you said in letter No. 7, "Just lend me the Protestant rule of faith for a few minutes, and I will prove from Scripture that it is right to call the Pope God. "*You are gods. I have appointed thee god of Pharaoh.*" P. 71. 6. Exodus vii. 1." Such was your language when *figure* was convenient. To see the unscriptural character of this doctrine. you have only to look at 1 Cor. x. 16. and also xi. 26—29, where the element of bread is called bread *after* consecration, "As oft as ye eat this bread," &c.; and where by another figure the *cup* is put for the *wine,* "as oft as ye drink this cup;" and according to your doctrine the wine which was first made the *real* blood of Christ, is then transmuted into a real *cup;* and then *this cup* is changed into the New Testament! We are referred for proof of Transubstantiation to John vi. 53, "Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you." But it is most clear that this cannot mean transubstantiation. 1. For in verses 32—3, he tells us *this bread* came *down from heaven;* but his natural body was born on earth. 2. Whoever eats *this bread* has eternal life. But do *all* that take the eucharist, have eternal life? 3. Whoever eats not this *living bread* (verse 53,) is forever lost—but surely *some* are saved who never received the sacrament. 4. As you deprive the people of the cup, so if this means the Eucharist and Transubstantiation, you destroy all their souls, for it says "except ye drink his blood ye have no life in you." 5. To drink the blood of Christ at that time or at the institution was impossible—for it was *not then shed;* and if it be as you say, then Christ drank his *own* blood, and eat his *own* flesh! 6. In this same chapter Christ tells us that it is a figure, and has a spiritual meaning; v. 63. "The words that I speak unto you they are *spirit,* and they are life."

I have already produced the admission of Bellarmine and the testimony of Scotus (see last letter) against this doctrine. Cardinal Cajetan (Notes on Aquins p. 3. q. 75. Art. 1, &c.) says, "The other point which the gospel has not expounded expressly, that is the change of the bread into the body of Christ, *we have received from the church.*" Here is the church *against* the gospel! Again: "There appears nothing in the gospel to compel any man to understand these words, *this is my body,* in a proper sense. Nay, that PRESENCE (of Christ) which the church holdeth, *cannot be proved,* unless the declaration of the church be added." Bishop Fisher, also Vasquez, Alphonsus de Castro, Erasmus, Durand, Melchior Cane, &c. &c. all of your church, not to mention others, bear the same testimony. By order of Pope Pius V. the above concession of Cajetan was expunged from the Roman edition of his works! Such is the testimony of Scripture and your own writers, against a doctrine which we are *cursed by your church* for rejecting.

But this doctrine invades the testimony of the senses. If it be true, that the bread by consecration becomes "substantially the body and blood together with the soul and divinity of our Lord Jesus Christ," and yet *appears* bread, and retains all the qualities of bread, then am I *ever* to believe my senses again? I see, and handle, and eat the *bread*—a little piece of *wafer,* and yet you tell us that a few words by a priest have made it *the body, soul, and divinity of Christ?* If the properties of one substance may become those of another, and utterly different substance, and yet those properties remain, then I can be certain of no substance; nor of any thing I see, feel, taste or touch? If transubstantiation is true, Christianity may be false—for the evidence of miracle appeals to, and rests on the testimony of the senses. As for example, after Christ rose from the dead, he said to his disciples, (Luke xxiv. 39,) "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." Now this was appealing to their senses, that he was not a disembodied "spirit," (as they feared) but had a *real* body. Here the proof rested on the testimony of the *senses.* But the senses tell us the bread is bread, blessed, or not blessed. But if it be the *real* body of Christ, then they deceive us in this important case, and they may have deceived the disciples in the Lord's resurrection: and then all miracles are vain, and Christianity which rests on them is vain: and David Hume is right in resolving all religion and all nature into illusions and ideas. And is there any thing more abhorrent than to suppose that a priest *can make his God,* by uttering a few *words?* And when he has thus made a wafer of senseless matter into the soul and divinity, as well as body of Jesus Christ, what becomes of them after the wafer is eaten? Does the wafer become our creator, possessed of the attributes, and capable of the acts of God? And does that wafer ever cease to be God after once becoming so? No doctrine of your church is more strenuously and exclusively pressed; none with less evidence, or greater absurdity; and nothing has more contributed to degrade the Christian religion, and make men infidels. There was more of wisdom than of Christian honesty in the confession of Mr. Cressy when he said, "I have not learned to answer such arguments, but to despise them." Cicero says, "When we call the *fruits* of the earth Ceres, and the *wine* Bacchus, we use but the common language—but do you think any man so *mad* as to believe that which he *eats* to be God?" (De nat. Deornum b. 3.) Yet in that very Rome, where a wise heathen thus spoke, the infallible head of the church does this very thing. Amazing indeed!

Averroes, an Arabian philosopher, who lived after this doctrine was invented, says: "I have travelled over the world, and have found divers sects—but so sottish a sect, or law, I never found as is the sect of the Christians; because with their own teeth they devour the God whom they worship."

Such is the testimony of Scriptures, and of your own writers, of reason, and of the senses. against this *cardinal doctrine of the Church of Rome.* Is it not then a glaring novelty? Is it not most corrupt and anti-christian?

2. This doctrine leads directly to another equally novel, and corrupt, (for errors come in a chain, one drawing after it another,) viz: *the sacrifice of the Mass.* In chap. I. of the Council of Trent, on the institution of the sacrifice of Mass, we are told that "our Lord, in the last supper on the night in which he was betrayed, declared himself to be constituted a priest forever after the order of Melchisedek—offered his blood and body to God the Father, under the species of bread and wine, and by these symbols delivered the same to be received by his Apostles whom he then appointed priests of the New Testament, and commanded them and their successors in the Priesthood to offer the same, saying, "this do in commemoration of me," Luke xxii. 19. Chap. 2. "And since the *same Christ* who once offered himself by his *blood,* on the altar of the *cross,* is contained in *this divine sacrifice* which is celebrated in the Mass and offered without blood, the holy Council teaches that this is *really propitiatory,* and *made by Christ himself.*"

"We there ore confess that the *sacrifice* of the Mass is *one and the same* sacrifice, with that of the cross; the *victim* is one and the same Christ Jesus.........and the oblation of the cross is daily renewed in the Eucharistic sacrifice........The priest also is the same Christ our Lord." (Catechism, Ceun. Trent, on the Eucharist.)

Such are the infallible decrees, &c., on this awful profanation, for I cannot truly call it by a better name. The substance is this, that every priest has power to turn bread and wine, by uttering a few words, into the real Lord Jesus, the Son of Mary, and the Son of God, who is now enthroned in Heaven; and that having thus made his Maker, he offers him up to God as an atoning sacrifice for the living and the dead, who are in Purgatory!

Now *is this less than crucifying to themselves the Son of God afresh,* which Paul tells us, (Heb. vi. 6.) *is putting Him to an open shame?* Is it not written (Heb. ix. 24—28.) expressly, "that Christ did not *offer* himself *often,* as the High Priest entereth into the holy place every year, with blood of others, for then must He *often* have *suffered* since the foundation of the world; but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of himself; and as it is appointed unto men *once* to die, but after that the judgment, so Christ was *once* offered to bear the sins of many." "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did *once,* when *he* offered up *himself.*" (Heb. vii. 26-27.) "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered *one* sacrifice for sins, *for ever sat down* on the right hand of God; from henceforth *expecting* till his enemies be made his footstool." (Hebrews x. 11—13.) The repetition then of the sacrifice, if it were possible, by the priest's hands, would be anti-christian and absurd. Is not this most express; that *daily sacrifices* were not needed or designed; that this was to be done *but once;* and that *He* was to *do it;* not *frail priests?* And having done it once, He *forever sat down* at God's right hand, to die no more?

Again, (in Hebrews chap. ix. verse 22,) it is expressly said "without shedding of blood is no remission." But Christ *had not* shed his blood, at the last supper; and "the vain oblation" of the Mass, is called a *bloodless* sacrifice; yet in the extracts given above, your church says the Mass is a *real propitiatory sacrifice.* Query. Does Christ *now* suffer when he is sacrificed in the Mass? It is said, "that it is the *same Christ,* who is the victim, in the oblation of the Mass, as in the oblation on the cross." If he suffer *not,* he is not a victim; to say he suffers now is *blasphemy.* Let any man compare the Epistle to the Hebrews, especially the ten first chapters, with the decrees of the Council of Trent, and he will see at every step, the Gospel tortured; the order of things turned backward; the Pope and his priesthood caricatured into a Levitical household; Christ degraded; his death dishonored; his worship polluted, men exalted to gods, and God reduced to the creature of men's hands, and then alternately worshipped, offered up, and consumed by those who made him.

One dreadful feature in this system is the profane power it puts into the Priest's hands. The transubstantiation depends on the consecration of the Priest; and if "his *intention*" be wanting, then there is no real sacrament, and the poor people are all deceived, they idolatrously worship the bread and wine, and the sacrifice is lost. But supposing the true intentions and proper forms, the priest offers up the *Christ* he has made, "as a true propitiatory sacrifice for the living and the dead." He does all that Christ need do for the poor sinner. To HIM he confesses his sins, from HIM he receives absolution, and HE offers up the victim even Christ, and by his sacrificing act, the pardon of the sinner is secured. Hence masses abound. Hence preaching, pastoral visitation, studying the Bible, all things are secondary to the Mass, and to celebrate it, (as a *certain* distinguished priest recently told an astonished friend of mine) is the *chief business* of the priest.

Add to this that these masses are sold for money. I gave a specimen from the churches in Madrid in my last. "In the Laity's directory," 1830, p. 22. 31. Those who contribute to the erection of a chapel are assured "that every Sunday, prayers shall be offered up for them publicly, and that a mass will be said every year within the octave of saints for the repose of their souls after death:" and "four masses in each month are regularly offered for the benefactors (subscribers for a particular fund) living and dead:" *i. e.* Christ is sacrificed thirty-six times annually in these masses, in return for their money! I have before me, at this moment the form of constitution of a "PURGATORIAL SOCIETY" in Dublin, A. D. 1815. The 22d rule is as follows: "Every person wishing to contribute to the relief of the suffering souls in purgatory shall pay one penny per week, which shall be appropriated towards PROCURING MASSES, to be offered for the *repose* of the *souls* of the parents and relations of THE SUBSCRIBERS to the institution, and all the faithful departed in general."

The 3d chap. of Dec. Coun. Trent is headed, "*Of Masses in honor of the Saints.*" That is, Christ is offered up, in honour of his sinful creatures! Thus the Missal (the Roman Directory containing masses for the various days and occasions, and sanctioned by Popes and used every where) under the title of "the feast of St. Peter's chair in which he first sat at Rome," has these prayers: "May the intercession of thy blessed Apostle PETER, we beseech thee, O Lord, render the prayers and oblations of thy church acceptable to thee, that what we celebrate (the masses) for his glory (pro illius gloria) may prevail for the pardon of our sins." Again, "Sanctify, O Lord, the offerings of thy people by the prayers of thy Apostle Paul, that what is acceptable to Thee, because by Thee instituted, *may become still more acceptable by his intercession.*" Here is the authorized Directory for your church worship; and the prayer it prescribes is that "the offerings of the people," that is, *Christ sacrificed in the mass,* offered up in honor of Peter, and Paul, may be made MORE ACCEPTABLE, by the prayers of these creatures! Is this Christianity? Is it less than blasphemy? Yet this is authorised, infallible Popery. Is it wrong then to *protest* against it? Was not silence a sinful connivance, protestation a public duty, reformation a universal right! It is a remarkable fact that the council of Trent, as if conscious of its anti-christian character, does not attempt to found this doctrine on the word of God, but rests it on *the authority* of the church!

3. The *worship of the host* (which arises out of the former errors) is *unscriptural, and grossly idolatrous.*

The decree of the Council of Trent (Session 13. Chap. 5. and canon 6.) are to the following effect, viz. "There is therefore no *room to doubt,* but that the faithful of Christ should *adore* his most holy sacrament with that highest worship due to the true God, according to the constant usage in the Catholic Church. Nor is it the less to be adored, that it was instituted by Christ our Lord as has been stated," (that is, to be eaten.)

Again, "whoever shall affirm, that Christ the only begotten Son of God, is not to be adored in the holy eucharist with the external signs of that worship which is due to God; and therefore that the eucharist is not to be honoured with extraordinary festive celebration, nor solemnly carried about in processions, according to the laudable and universal rites and customs of the Holy Church, nor publicly presented to the people for their ADORATION; and that those who worship the same are idolaters; let him be accursed." It is well for Protestants, that this *curse* is harmless, for that it is idolatry, the very language of the decree directly evinces. In our own country there is too much light to bear the public elevation, and ambulatory show of the Host. It is confined to the altars and ailes of the church. But in Italy, and in Spain "this tremendous mystery," as some Romanist calls it, is often carried in *public processions,* and every man must *kneel* or be knocked down, as the Host moves by. In the above quotation the authority and practice of the church are again (as usual) substituted for the word of God, and the law of Christ. "As to "*usage of the church*" what have we to do with that, when it practices gross idolatry? Besides this usage is of comparatively modern date. The doctrine of Transubstantiation was not made (as we have said) an article of faith until the year 1215—so say Scotus, Tonstal, and others; and of course before that, the bread was not *worshipped.* And in the Roman Canon Law it is written that Pope Honorius III. in the following year directed that the priests, at a certain part of the service, *should elevate the host,* and cause the people to prostrate themselves and adore. Soon after this, he directed the words "*Hic Deum adore*"—*here adore God,*—to be inscribed on the doors of those places in which the host was reserved for the sick.

As to *other* charges of idolatry, some denial or explanation is entered up. But here it is avowed, and a curse levelled at those who decline it, or condemn it. If the bread be not God, *then* it is confessedly idolatry. But the council of Trent decreed (Sess. 7. can. 11.) *that the intention of the* priest is *necessary to a true sacrament, and the Missal,* says "*if a priest should not intend to consecrate but to deceive, there is no sacrament.*" But it is certain that in the innumerable millions of masses said, priests often *lack* the *intention.* Then in such a case there is gross idolatry; for as it is owned that in such case the bread remains unchanged, so those who worship it are idolaters. But who can be *certain* of the intention of a priest, especially when so many of them have been, and are among the most abandoned, and irreligious of men? Bellarmine (if he has not lost his *orthodoxy* with you) tells us "no man can be *certain* with the *certainty of faith* that he receives a *true sacrament;* because it depends on the minister's *intention* to consecrate it: and none can *see another's intention.*" (Book 3. chap. 8. on Justification.)

The Missal mentions no less than *ten heads,* and under those no less than *fifty* particulars, in which *defects* may occur. But whenever such defect occurs, (and who can be certain it does not on any given occasion?) the worship of the bread is confessedly *idolatry!* As for Scripture authority for this worship, there is not one *word.* But the church is residuary legatee of all power, and settles all questions at Rome now, as the sword of Brenus did in a former age. Vasquez (on 1 Cor. 28,) says "the power of the Apostles to give commandments, has not been greater than that of the church and the Popes." Gabriel Biel (Can. Mass.) "Priests have great power over the one, and the other body of Christ....He who made me has, if I may say it, given me *power* to *create* him; and he that *made me* is made *by* my *means.*" And sec. 4th. "Christ is incarnate, and made flesh, in the hands of Priests, as in the Virgin's womb .....Priests do create their creator and have power over the body of Christ." I will not, as I might, multiply these shocking profanities. But here is the seat of the power to make the bread divine, and of the authority to require it to be adored. And now is it anti-christian to protest against such abominations!

4. *Purgatory is a fiction of the Church of Rome, having no foundation in the word of God, and ruinous to the souls of men.*

In the decree of the Council of Trent on Purgatory (sess. 25,) it is written—"That there is a purgatory; and that the souls detained there are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the mass; this holy council *commands* all bishops diligently to endeavor that the wholesome doctrine of purgatory, delivered to us by venerable fathers and holy councils, be believed and held by Christ's faithful, and every where taught and preached." The creed also contains the following article: "I constantly hold that there is a purgatory, and that the souls detained therein are *helped* by the suffrages of the faithful." The catechism of the Council of Trent also teaches, (Part 1st. ch. 6.)

"That the souls of the pious, who have departed this life, not fully cleansed, and having somewhat yet to pay, make *full satisfaction* through the fire of Purgatory."

Bellarmine heads his third general controversy, with this extraordinary title. "OF THE CHURCH WHICH IS IN PURGATORY"!!! In his first book, 1st chapter on the same subject he says, "Purgatory is a certan place in which, as in a *prison,* after this life, the souls which have not been fully cleansed on earth, are *purified;* so that thus they may be certainly prepared for heaven, where nothing that defiles shall enter." Such is the summary of a doctrine so *profitable* to the *priests,* and so *ruinous* to the *people!* Bishop Fisher of your church says; (In Confut. Luth. Art. 18.) "Many are tempted now a days, not to rely much on *Indulgences,* for this consideration, that the use of them appears *to be new and very lately known* among Christians. To which I answer, It is not very certain who was the first author of them; the doctrine of Purgatory was a long time unknown, was rarely if at all heard of among the ancients, and to *this day the Greeks* believe it not; nor was the belief of either Purgatory, or Indulgences, so necessary in the Primative church, as it is *now;* so long as men were unconcernd about Purgatory, nobody inquired after Indulgences." The Greeks, to whom the above extract refers, say in their apology to the Council of Basil, (De Igne Purgatorio,) "we own no Purgatory-fire; we have received no such thing; nor doth our Eastern church confess it." And, again: "For these causes, the doctrine proposed, of a Purgatory-fire, is to be rejected and cast out of the church, as that which tends to *slacken* the endeavours of the deligent, and which hinders them from doing their utmost to be *purged in this life,* since *another Purgatory* is expected after it." Otho Frising, an old Roman Catholic Bishop and historian, cotemporary with St. Bernards, tell us, "the doctrine of Purgatory was first built upon the credit of those fabulous dialogues attributed to Gregory 1st, about the year 600." Roffensis, and Polidore Virgil, inform us, that this doctrine was not believed by the early Greek Fathers, and that it was but lately known by the church as a doctrine. The earliest Latin Fathers also, were strangers to this innovation; and it may with confidence, be asserted, that *for 500 years after the death of Christ not one of them can be named who held throughout, this article of faith, as now professed by the church of Rome.* This doctrine, besides being a novelty, is directly contradictory to the word of God. It supposes that the satisfaction of Jesus Christ does not procure a full remission of sins, either before we die, or perhaps long after; it supposes that a creature, and he *sinful,* can make a meritorious satisfaction to God for his sins *by suffering,* and thus *mend* the *imperfect* satisfaction of Christ: it supposes that God pardons men, and yet punishes them afterwards: it holds that God punishes the same sins twice, viz: in the death of his Son and then in purgatory: that He applies pardon by punishment, and *remits* our debts by making us *pay* them; that there is a distinction betwen sins *venial* and sins *mortal,* i. e. that some sins are *trivial,* and *only some* deserve eternal punishment; it supposes that God forgives our *greater* sins freely, and yet punishes us for our *lesser:* it relies also upon this; that "God requires of us a full exchange of penances and satisfactions, which must regularly be paid here or hereafter, even by those who are *pardoned* here, which if it be true, we are all undone:" it admits that a priest's mass on earth will relieve a soul from purgatory, when Christ's intercession in heaven will not: it supposes ages perhaps of sufferings after death, by those who are the *children* of God, and not *guilty* in his sight: in a word, it is the parent of indulgences, makes the Church a mart where sin, and heaven, and hell, the blood of Jesus, and the souls of men are suspended on the will of a priest, and commuted for money, so that the principal calamity, and crime, *is to be poor.* Now, not one of these suppositions is accordant with the word of God; but all are directly opposed to it, as the following Scriptures sufficiently show. Rom. viii. 1. "There is therefore, now *no* condemnation to them which are in Christ Jesus." I John i. 7. 9. "The blood of Jesus Crist His son *cleanseth* us from *all* sin."...."If we confess our sins He is faithful and just to *forgive* us our sins, and to *cleanse* us from *all* unrighteousness." Rev. xiv. 13. "I heard a voice from *heaven* saying write, blessed are the dead that die in the Lord from henceforth, yea saith the spirit that they may *rest* from their labours." Picherellus, one of your doctors of the Sorbonne, confesses that "St. John, by this last mentioned Scripture, hath put out forever the fire of Purgatory." And again, "There is no *fuel* in *Scripture,* either to kindle or maintain the fire of Purgatory." (In Massa.) Matthew v. 22. "Whosoever shall *say* unto his brother, *thou fool,* shall be in danger of *hell fire.*" There is no such thing as a little sin mentioned in all the word of God! See also Heb. i. 3. Matt. x. 8. Rom. iii. 24, and viii. 32. Colos. ii. 13. 2[illegible] v. 1. 8. Isaiah lvii. 1. Luke xvi. 22. Jesus [illegible], even to the thief upon the cross, "*this day* shalt thou be with me in paradise;" and he says to all men every where, (John v. 24.) "He that believeth my word and believeth on him that sent me, hath everlasting life and shall not come into *judgment,* but hath *passed from death unto life.*" On the other hand he hath also said, (John viii. 21.) "I go my way and ye shall seek me, and shall die in your sins; whither I go ye cannot come." As to the passage in Matthw xii. 32, Bellarmine owns that "Purgatory cannot by any rule of logic be proved from it, as the sin there mentioned was never to be purged, being damnable." Maldonat acknowledges that "Purgatory cannot be proved from Matth. v. 25, 26, as the prison there spoken of is *Hell* and not Purgatory." Peter de Soto allows, "it cannot be proved from 1 Cor. iii: 15. as it is not *persons* but *vain doctrines* called wood, hay, stubble, which some well meaning but mistaken teachers add to the true, that shall in the day of judgment be tried by fire and be burned, and *themselves* shall hardly escape, even as one escapeth out of the fire." This novel and unchristian doctrine, as the Greek *Protestants* quoted above, justly intimate, relaxes the efforts of men in fleeing from the wrath to come, and criminally holds forth the vain hope that their future sufferings will have an end. You have often alluded in your letters to the doctrines of the Universalists; and I agree with you in thinking them unscriptural, and destructive. But for all practicul purposes, in deluding and destroying mens' souls, the doctrine of Purgatory is equally efficacious; it is even *less* consistent; and from the extent of your communion (though a *profitable* fable to the priesthood in *this* world,) it spreads a far wider ruin than the other doctrine. Against this dreadful doctrine, enthroned as it is in the standards of your church, and hedged about with terrible anathemas, we protest, and propronounce it incapable of defence.

Here then are *four* other cardinal doctrines of the church of Rome, which *if the Bible contains the Cristian religion,* are as unlike to Christianity as they are to the Koran, and are far more like the religion of heathen Rome than that of Jesus Christ.

My two previous letters remain unanswered. and very much unnoticed by you. This of course is the 3d in the series. By this time it must be seen by all, that you feel the safety of Romanism to lie in its seclusion from the public eye. If after attacking the protestant rule of faith, and withholding your own, you can manage to attack the Protestant *religion* also, so as to withhold your own, we must concede to you the palm of adroitness at least, especially when you also manage to *appear* the person standing on the defensive against the *attack* of a disputant who has *challenged you.* Honesty however is the best policy, and as I met your attack on our rule of faith, so will I, even in anticipation of the time, meet your attacks on the Protestant religion; for I plainly perceive that you are not disposed to meet me in discussing the peculiarities of Romanism. The following passage, which you *tell* us incloses a grand dilemma, is noticed chiefly to gratify yourself. "In my last letter I reduced the question to the simplicity of a dilemma, from which I defy you to escape. It is this: Either the Protestant religion is a religion *differing* from the religion of Christ; and by this admission you give up the question; or else, the religion of Christ was NOT *professed by any society of Christians previous to the time of Luther.* And in that case the religion of Christ is only three hundred years old!! To which of these alternatives do you wish to cling? for one of them is *inevitable.* To this argument, you oppose the 'defence, of silence. Not a word of authority, not a word of reasoning? Silence only, *prudent* silence." Now I must beg pardon for passing it by before; but like the "*pathetic part*" of the young advocate's speech, of which he gave the jury notice, when coming to it, I should never have known it, if you had not *told* me that it was *a dilemma.* Our religion existed so long before the days of Luther as the Bible existed. It is distinctly taught by the early Christians, Martyrs and Confessors of the first three centuries; it is recorded clearly in the earliest creeds down to the days of Athanasius; it was taught and defended in the earliest councils: it was established, in the first ages in Jerusalem and other parts of Palestine, in Asia, Greece, Egypt, and Rome herself; it was afterwards corrupted by that same church of Rome; and we have "left the *rust* and kept the *metal.*" The Reformation is of the *errors,* not the *true religion.* *You* have left Christ, not *we.* We have been driven from and left *you,* not *Christ:* the Reformation is *subsequent* to the errors it reforms, otherwise it were not a reformation but an unchristian change. Sound Christianity was primitive: to *it* we return. If any honest inquirer taking the natural sense of language (and can your *authority* justly give any other sense?) will examine the word of God, and all these various early documents to which we refer, and compare them with the Protestant religion properly so called, he will find it in all its simplicity and fulness therein recorded. But if on the other hand, you choose to *ascend,* we can show you our religion "professed by societies of Christians" long before the days of Luther. The Magdeburg Centuriators, vol. 3. Cent. 12. chapter 8. tells us of a A PEOPLE whom your church in vain sought to destroy, professing such articles of faith as these; "The Sacraments of the church of Christ are two, Baptism and the Supper of the Lord: Masses are impious, and it is madness to say them for the dead: Purgatory is an invention of men: the invocation and worshipping of dead saints is idolatry: the Pope has not the primacy over all the churches of Christ, neither has he the power of both the swords: Vows of celibacy are inventions of men, and occasions of Sodomy: the marriage of Priests is both lawful and necessary: the reading and knowledge of the holy Scriptures is open to all; commemorations of the dead, pilgrimages, &c., are diabolical inventions." See also two "*confessions* of their faith" furnished by John Paul Perrin; see also Reinerius Sacco, and Æneus Sylvius, Claudius Siesselius, all Papal writers in proof of the *Protestant* doctrines of the WALDENSES, ages before Luther. Reinerius thus writes: "Among the sects (he says) which still are, or

have been, there is not any more pernicious to the church, than that of the Leonists (Waldenses;) and this for three reasons, the first is because their opposition has been of *very long continuance*. Add to which that this sect has become very general, for there is scarcely a country to be found in which this heresy is not planted· And, in the third place, because while all other sects beget in people a dread and horror of them on account of their blasphemies againt God, this, on the contrary, hath a great appearance of godliness; for they live righteously before men, believe rightly concerning God in *every particular*, holding all the articles contained in the (Apostles') creed, but hating and reviling the church of Rome, and on this subject they are readily believed by the people." (Reinerius contra Waldenses in Perrin, b. 2: ch. 1.) Thuanus the historian, book 6, bears the same testimony to the *Protestant* doctrines of the Waldenses. So also Mazery says of these heretics, "avoient apeu pres mesmes opinions que ceux qu' on nomme au jourd' huy Calvinistes." "They had almost the same opinions as those who are now called *Calvinists*." Let it be remembered that these are *Roman Catholic Historians*. Again, the Greek church which you own to be an ancient church, also *protests* against your half-communion, Purgatory, merits (human,) supererogation, worship of images, concealing the Scripture in an unknown tongue, extreme unction, sale of masses, and infallibility. The ancient Arminian church, rejects the Supremacy of the Pope, Transubstantiation, and Purgatory, and excommunicates those who worship images. The Jacobites, the Syrian, the Egyptian, and Abyssinian Christians also reject nearly all the Romish errors against which we protest.

How plain it is then from these testimonies, that the Protestant religion was professed, not only ages before the days of Luther, but existed from the beginning, and descended for centuries even in your own church, until she corrupted it and made it an anti-christian Papacy. The dilemma then reverts to you, and that on your own principles. Either the Roman Catholic religion differs from the religion of Christ (and by this admission you give up the question) or else the religion of Christ did not exist for many centuries after the death of its author.

So much for your dilemma. Now the posture of the question between us is this. Here is the Bible; you and I differ as to the best mode of finding out what it means; but we both agree that its meaning, when gotten at, is God's will and truth, and therefore consonant to the religion of Christ. We have for some time been *discussing* the best means for finding out its contents; but surely it is easy to say what are the doctrines which we actually have deduced from that book. This discussion relates to *those doctrines*. Now the Church of Rome deduces certain doctrines; Protestants also, certain doctrines; the question is not *how*, but *what* are they? In *some* points we *agree*. This you admit in your last letter when you say "touching what are called 'orthodox tenets among Protestants, I have to observe that they are all found in the Catholic Church. These doctrines always existed in the church, and the Reformers in going out from the church, carried them forth, etc." Then it follows that they are our doctrines and yours, and as to them there is no dispute. So far therefore as the *agreed* points go, if your church is the church of Christ, so is the Protestant church.

Now as to *disputed* points against which we protest, you hold that *they* also are a part of the religion of Christ. These disputed tenets, I stated at large in my definition of the Protestant religion; and I have exposed many of them in this and in former letters. Since then you hold these disputed points to be *part* of the religion of Christ, it is your business to prove that they are so. If I have not stated them to suit you, tell us what they are, and having stated, prove them. This you entirely decline to do, and shrinking from it, undertake to *prove a negative*, viz. that the Protestant religion is *not* the religion of Christ. While you cling to this absurdity, and shrink from the fair and manly meeting of the question, your cause is abandoned.

Again, according to the state of the question, you must go further, and show that these disputed tenets are such *essential* parts of the religion of Christ, that not to hold them is to unchurch us. Until you have done this, no reason appears why we may not hold the religion of Christ, and yet *reject them*. This is so incumbent upon you in the discussion of this question, that until you have done it, you may abuse the Reformers and laud the Papacy without measure, and yet no demonstration is given that the Protestant religion is not the religion of Christ.

Still further, if these disputed points are so essential, that if true we must hold them before we can be a church of Christ, (or our religion be His religion;) then, on the other hand, it follows, that if *false* they are so essential that all who hold them are truly unchurched, and their religion is *not* the religion of Christ. This reasoning is not only conclusive, but it is so by your own showing. It follows, therefore, not only that ours is a true church and our religion the religion of Christ, but (Mr. Hughes being judge) ours is the only true church and religion, *unless you can prove these exclusive points*. How strangely then must you appear to the community of readers, when time after time you refuse to touch these disputed points, and leaving the only ground upon which the question can be settled, rove through declamatory pages, and garbled extracts from the writings of the Reformers, in order to prove a negative. Let me still further illustrate this subject. Take the doctrine of human merits, or the worship of the Host, or the doctrine of purgatory, or any of the leading points upon which we differ. These points are so *fundamental*, that you denounce us as heretics for rejecting them; and we protest against you as anti-christian for holding them. In so far as we agree with you, ours is the religion of Christ if yours is, by our holding the agreed points; but if your church be *wrong* in those fundamental points which we *reject*, then ours is a *true* church, and yours is not; whereas if we are *right* in holding what *your* church *rejects*, then still ours is a true church and yours is not. If, therefore, you will not come up to the discussion of the points on which we differ, and on which the question turns, I must pursue the line of my argument as already begun, and the tenets in which you are interested, must be considered incapable of defence.

Your first question, viz: "Did there ever exist a society of Christians (previous to the Reformation,) agreeing *in doctrine* with any sect of Protestants?" has been answered at large, in this letter, in my exposure of your fanciful dilemma. As you ask however, "a categorical answer," to your dogmatic questions, I answer without hesitation, Yes. When, however, you include Socinus among Protestants, I refer you for answer to Simon Magus the father of Papal Simony and Indulgences. His system revived in your church, was one of the articles for reformation. For the parentage of celibacy, I refer you to the Manichees: for the worship of the Virgin Mary, I remind you of the Collyridian idolators, from whom (see Epiphanius) it is derived by your church.

"2d Question. Take the Reformers as they have been described by themselves, *is it clear that they were the men whom God would have selected to purify his church?*"

Answer. From the caricature which you have given, in clipped extracts, of their character and doctrines, no just conception can be formed of the one or the other. This shall be shown to your own confusion, and in part, even in the present letter. But allowing them to have been all that your injustice has ascribed to them, I ask, if they were unfit men to *reform*, what were the Popes to *sustain* a religion? Let us take a glance at the *thirteenth* schism which disgraced the Papacy in the days of Formosus and Sergius. Formosus, A. D. 890, gained the Pontificate by bribery. Surgius his rival was expelled by royal power. Stephen, the successor of Formosus, unearthed the dead body of Formosus, had a mock trial of him, and having cut off his head and fingers threw his body into the Tyber, and declared all his acts and *ordinations*, invalid. The Romans soon after expelled Stephen from the Hierarchy. Baronius tells us that he entered like a thief, and died by the rope. Bruys says he was as ignorant as he was wicked. In the *nineteenth* schism Benedict, Sylvester, and John, reigned in one filthy triumvirate at the same time. (who then was Pope?) They occupied in Rome St. Mary's the Vatican, and the Lateran. Binius VII. 221, and Labbeus II. 1180, called them "a three headed monster rising from the gates of Hell infesting in a most woful manner the most Holy chair of Peter." Triceps bestia ab inferorum portis emergens sanctissimam Petri Cathedrum miserime infestavit. A clever link, this, in the sacred and unbroken chain of Pontifical succession! The great western, or *twenty-ninth* schism, which lasted for *fifty* years, broke to atoms the Pontifical succession, and exhibited to an astonished world, a HOLY war for half a century, amidst a band of ruffians, calling themselves the vicegerents of the Prince of *Peace*. I need not dwell here, nor point you out again to the *fifty* popes called by your historian "*apostate* rather than *apostolical*." But this brief sketch may suffice to show that the Reformers, however bad, were at least as well fitted *to reform*, as such popes to *head* and *sustain* a religion.

Again, we never set up these Reformers as the vicegerents of God, but only as leaders in Reform to which every Christian is in his measure not only competent, but also bound by his duty to God and to the church. For such a work miracles are not required. Such a work was often accomplished in the Old Testament church of which it is written, "now for a long season Israel hath been without the true God, and without a teaching Priest and without law." 2 Chron. xv. 3.

"Question 3d. Does the religion of Christ teach *the doctrines* of Protestantism, from the highest point of Episcopalianism, down the descending scale to the farthest verge of Unitarianism? if not, the Protestant religion is not the religion of Christ."

Answer. You have unwittingly, but satisfactorily, answered this question for me, when you say in your last letter, "touching what are called *orthodox tenets among Protestants*, I have to observe that they are all found in the Catholic church." Unitarianism, Universalism, &c., are not found in the Bible, and therefore make no part of the Protestant religion, which is exclusively derived from and consistent with the word of God." Ours is not a religion of "opinions," as you mean by the word, (which however is an absurd and unphilosophical use of it,) but of evangelical doctrine. Our Bible does not teach any thing, and every thing, though you say it does *out of your hands;* and those who unite with you in saying that it does, are with you, defamers of the Bible, and as to truth, heretics. You are hardly a stranger to the innumerable sects which have arisen up in your church. The Pope once signed the Arian Creed and the body of the church followed him. There is not a heresy of modern times that did not exist *before* the Reformation; in the days of Epiphanius they had increased to eighty, and in the time of Philaster to one hundred and fifty. Flagellism, Convulsonianism, and the Festival of the Ass, I must hereafter introduce to your notice. I now assert, and shall hereafter prove, *that no church on earth has had so many variations in doctrine, and so many heresies in its bosom, as the church of Rome.*

Your 4th question regards the Reformers' ministerial authority, and your 5th the transmission of that authority. I here answer in a word, that whatever authority your church possessed in this way was imparted to them; so that theirs is the same: and their abundant reasons for reform, and for separating from your church, when she *refused* a Reformation, fully justify them in disregarding her disposition; and render their "unfrocking" (as you are pleased to call it,) as vain as the authors of it was corrupt.

I close the present letter (too long already,) by exposing as a *specimen* of your quotations, the very adventurous and self-convicting way in which you have tortured the writings of Luther. Your first and second citations, do not appear after some search, in the places to which you refer. (I hope for your own sake you have not depended upon some of the slanderous excerpts of the Jesuits.) The third you thus give. "*Let this be your rule in interpreting the Scriptures; whenever they command a good work, do you understand that they forbid it;*—and you say, "is this the religion of Christ! Oh, what a task you have undertaken!" In the previous paragraphs, Luther had been *recommending* the performance of good works without relying on the merit of them, with great zeal, clearness and force, as the fruit of faith, and to the glory of God; and says they should be gratuitous, abundant and spontaneous. He next proceeds to show what good works truly are. That I may do you no injustice, I will give the original latin and the translation in parallel columns, and show in italics how your garbled extract comes in.

"*Opera vere bona.*"	"*Works truly good*"
Qui isto modo bona operantur, non sibi, sed Deo, tanquam instrumentum Dei, operantur, nihil in his sibi arrogant, solo Dei contenti, in quo sperant; qui non sic operantur, simiæ sunt sanctorum virorum. Adeo necesse est superstitionem fieri ex omnium sanctorum vita, nisi Patrem cœlestem in his didicerint glorificare. Recte ergo dicitur. "Universæ viæ Domini misericordia et veritas:" id est. tunc opera fieri bona, quando Ipse solus totus ac totaliter ea facit in nobis. ut operis nulla pars ad nos pertineat. *Quare hic tibi sit canon, ubi scriptura præcepit bonum opus fieri, sic intelligas. quod prohibeat te facere bonum opus,* cum id non possis sed, ut Sabbatum Deo sanctifices, mortuus sit et sepultus, sinasque Deum in te operare. At hoc autem non pervenies unquam. nisi per fidem, spem et caritatem, id est per tui mortificationem et omnium operum tuorem. *Operatio in Psalmus V. Opera. Zom. III. fol. 171.*	Those who perform good works in this manner work not to themselves, but to God, and as instruments of God, not arrogating any thing to themselves, but ascribing all to God, in whom they trust. Those who do not perform good works in this manner. are but the apes of holy men: so that the unavoidable consequence is, that superstition will be produced in the lives of holy men, unless they in these things glorify their Father in heaven. It is therefore rightly said, "all the ways of the Lord are mercy and truth;" that is, good works may then be said to be performed, when He alone, totally and entirely works them in us, so that no part of the work belongs to ourselves. *Wherefore let this be your rule, when the Scripture commands a good work to be done, you are to understand it as prohibiting YOU from doing the good work,* since you are not ABLE to perform it, but that you sanctify a rest to God, and become as dead and buried, and permit God to work in you. But to this you will never come unless by faith, hope and charity—that is by the mortification of self, and of all your own works.

I suppose you remember my allusion (on the extract you made from Tertullian in this same style) to the man who proved from the Bible *that there was no God*, by dropping half the verse! So here the half verse makes Luther talk like a libertine as to *morals*, and a fool as to *interpretation*, while the whole passage is designed to recommend good works, to purify them by grace, to derive them from God, to destroy self, and glorify God by active obedience, and mortification! Strange! strange liberties! With such a pair of scales we can weigh the characters given to the Reformers by you; and see how much they gain when as you *say*, you *give their opinions in their own words*. Yours, &c.

JOHN BRECKINRIDGE.

National Education in Germany.

In *Saxony*, every parent is compelled to send his children to school from the age of six to fourteen. The superintendent of each village school takes an account of every child, once in three months, who has neglected to attend it, or who has been remiss in attendance; and if no legitimate reason can be given for neglect, he transmits a reprimand to the parent. If that is disregarded by the parent, the *magistrates commit him to prison*.

The statute of Saxe Weimar is little less severe.—Every head of a family is compelled under a heavy penalty, to send his children to school at six years of age, or *prove that they receive adequate instruction under his own roof*. The result of these measures, arbitrary as they are, is to establish a schoolmaster in every village and hamlet throughout the country.—There is not so much as a secluded corner with a dozen houses in it, without a schoolmaster; and measures are taken to provide for the support at school of the children of those parents who are indigent.—The tax of each pupil is small, however, often not more than 34 cents a year.

University of Virginia.

The Richmond Enquirer of the 2d inst. publishes a communication from a student of the University of Virginia, together with a report of the proceedings of a meeting of the students, which was held last November, in order to concert measures for procuring the attendance of a minister of the Gospel at the University. It appears that until recently, the students were without the benefit of the services of a clergymon of any denomination; and resolutions were passed by them at the meeting in question, expressing their sense of this deprivation, and proposing that subscriptions should be raised among the students and officers of the University, for procuring the attendance of a clergyman of some one of the "four denominations most generally received and approved in this country."

The proceedings were submitted to the Professors, who highly approved of the plan, and expressed their willingness to contribute individually to its execution. A minister was accordingly engaged for the present year, but the amount received for his compensation does not exceed three hundred dollars, and the students express their fears that they will be compelled to abandon their project.

African Colonization.

A distinguished Lady of the South, who manumitted all her slaves (about twenty) and sent them with liberal supplies to Liberia, and who is now at the head of one of the best Female Schools in the country, in transmitting a donation from her pupils to the Society, says—"I have taught the young ladies under my charge to consider African colonization as the *first of all causes*—and I am very anxious that their impressions should be strengthened. It is with no lightness of meaning that I say, *God knows* how gladly I would give all that I have to secure its success." Did our rich men cherish similar sentiments, how soon will many Christian colonies show themselves along the African coast, as so many beautiful monuments to the praise of American benevolence.—*Spirit of the Age.*

Revivals.

Extract of a letter to the editor of the Cross, dated Howard county, Mo. August 10, 1833.

"The Lord is blessing his people in this county, with the out-pourings of his Spirit.—Many are professing faith in the Lord Jesus, and many more are anxiously seeking."

In Owen county, Ky. there is a great and increasing work going on. A letter from the Hon. Cyrus Wingate, to his brother in this place, states that on the Lord's day, the 11th ult. 21 persons were baptised at Long Ridge church. On the 21st ult. at Owenton, four were received; and at Muscle Shoals, and Greenup's Fork, there is a considerable prospect of a revival.

A letter from Davis county, Ky. dated Aug. 24, to the editor, states, that there is in that county, a considerable revival of religion.—Within a few weeks past, about 20 were baptised.—*Cross & Baptist Banner.*

For the Western Luminary.

"A tale-beareth revealeth secrets, but he that is of a faithful spirit, concealeth the matter." —Prov. 11: 13.

MR. EDITOR:—It seems to me to be a matter worthy of serious inquiry, whether the disposition to tattle, defame and circulate slander, is not indulged to an alarming extent in this region; I mean among Christians. Is it a fact, as sometimes said, that Christians are more given to this lowest, meanest, and most unchristian practice, than the people of the world? Is there no more noble spirit for Christians to cultivate than the Spirit of envy, and revenge? Do they think to advance the cause of Christ or themselves by biting and devouring each other? "In the mouth of the foolish is a rod of pride, but the lips of the wise shall preserve them."—Prov. 14. 3. I expect no heed from formal professors, who wear religion as a cloak, while they indulge the meanest and most unchristian passions and habits—but every sincere and honest christian, who regards his own peace, the peace of the church, or the glory of God, will say, "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in in their calamities." To such all that is necessary is merely to exhibit to them the character of any sin, and call their attention to it. I wish you therefore if you think expedient, to publish these remarks, in connection with this extract from a book not in very general circulation.

"Aspersions and detractions are never positive falsehoods, as they never amount to more than insinuations. Defamation is the public communication of facts, whether true or false. Slander involves the discussion of moral qualities, and is communication of a fact. Calumny, on the other hand, is a positive communication of circumstances, known by the narrator at the time to be false. Aspersions are the effect of malice and meanness; they are the resource of the basest persons, insidiously to wound the characters of those whom they dare not openly attack; the most virtuous are exposed to the malignity of the *asperser*. Detraction is the effect of envy; when a man is not disposed or able to follow the example of another, he strives to detract from the merit of his actions by questioning the purity of his motives: distinguished persons are the most exposed to the will of *detractors*. Defamation is the consequence of personal resentment, or a busy interference with other men's affairs; it is an unjustifiable exposure of their errors or vices—which is often visited with the due vengeance of the law, upon the offender. Slander arises either from a mischievous temper, or a gossipping humour; it is the resource of ignorant and vacant minds, who are in want of some serious occupation: the slanderer deals unmercifully with his neighbor, and speaks without regard to truth or falsehood. Calumny is the worst of actions resulting from the worst of motives, to injure the reputation of another by the sacrifice of truth, and is an accumulation of guilt which is hardly exceeded by any one in the whole catalogue of vices. *Slanderers* and *Calumniators*, are so near akin, that they are but too often found in the same person: it is to be expected that when the *slanderer* has exhausted all his surmises and censure upon his neighbor, he will not hesitate to calumniate him, rather than remain silent.

"If I speak slightly of my neighbor, and insinuate any thing against the principles or the rectitude of his conduct, I *asperse* him. If he be a charitable man, and I ascribe his charities to a selfish motive, or otherwise take away from the merit of his conduct, I am guilty of *detraction*. If I publish any thing openly, that injures his reputation, I am a *defamer*. If I communicate to others the reports that are in circulation, to his disadvantage, I am a *slanderer*. If I fabricate any thing myself, and spread it abroad, I am a *calumniator*."

A word to the wise is sufficient. It does seem to me, that if those who make a business of this mean, low gossipping, and whispering in defamation of their neighbors, knew the estimation in which they are held by all intelligent and discreet persons, their mouths would be sealed in confusion and shame. They ought to know, that they never have the thanks or confidence of those to whom they communicate their news—because it is known, that they always carry a *return mail*. "The words of a tale-bearer, are as wounds, and they go down into the innermost parts of the belly." Prov. 18: 8. "Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth." Hear, O, ye wise, understand, and walk in the way of righteousness! H.

WESTERN LUMINARY.
LEXINGTON, KY.
WEDNESDAY, SEPTEMBER 4, 1833.

Cleland on Campbellism.

Our readers will perceive, by an advertisement in to-day's paper, that the exceedingly well written articles which lately appeared in the Luminary, over the signature of C. are proposed to be issued in pamphlet form, by the publishers of this paper. Previous to being put to the press, those articles will be revised by the author, Rev. Dr. Cleland, with such alterations and additions as may be needed to fit them for their new form.

The original publication of these articles, if we may judge by the wincing from certain quarters, and the increasing demand for them from others, has not failed to awaken considerable interest. We have no doubt, that their extensive circulation, in a more convenient form, with the revision and amendments of the author, will be attended by the most beneficial results to the cause of truth. We would especially call the attention of the preachers of the different orthodox denominations to this work. A little effort on the part of each, will insure its general circulation among their congregations. It will be perceived, by the prospectus, that any five persons by contributing a dollar each, can procure *twenty-five* copies; or, any one who feels desirous to have the work disseminated, could, with but little effort, procure subscribers enough to justify him in ordering that number.

The Bible—For the World.

The meeting of the Fayette County Bible Society, took place in the McChord church, in this city, on Monday evening last, pursuant to previous notice. Several addresses were delivered, and a degree of interest manifested in the great cause the society is designed to promote, which we trust will not be permitted to expend itself in mere feeling. One of the resolutions, unanimously passed on this occasion, will, we trust, commend itself to every friend of the Bible in the county. It is as follows:

Resolved, That we heartily approve the resolution of the American Bible Society, to supply the world with the Bible in the course of 20 years, and that as a pledge of our sincerity in this resolution, we will endeavor to raise the sum of Five Hundred dollars as soon as practicable, in aid of this benevolent and philanthropic object.

We made some remarks, in last week's paper, respecting this grand enterprise. We are truly glad that our county Society has resolved to take a share in its accomplishment. We are gratified, too, to see a specific sum named. It is bringing a definite object before the mind, and erecting a standard, which seldom fails to operate as an incentive to more vigorous effort, even in a cause which would otherwise meet with universal approbation. If we were to express any opinion, however, with reference to the sum, we should say, it is too small. Five hundred dollars for such an object as this, we have no doubt could, with proper effort, be raised, in a very short period, in the city alone.—As the Society has great need of funds, however, for home supplies, the sum is probably as large as a proper regard for domestic operations would justify. Will not every auxiliary Bible Society throughout the United States, gladly co-operate in this good work?

Is there a friend of the Bible in Fayette county, who is willing to be denied the privilege of doing his part in effecting the object contemplated in this grand enterprize? Is there any one who loves the Bible, that would be willing to see this great work consummated, without having contributed to effect so magnificent, so desirable a result? For the honor of Divine truth, for the consistency of Christian character, we hope not. May we not, then, confidently expect, that the committee appointed by our county Society, to solicit for this object, will meet with a hearty response from a benevolent community?

The Western Foreign Missionary Society.

We have heretofore noticed in our paper, the *Foreign Missionary Chronicle*. It is the organ of the Western Foreign Missionary Society; and is published monthly at Pittsburgh, under the Editorial management of the Rev. S. C. Jennings, former Editor of the Pittsburgh Christian Herald. The numbers of this work for July and August have just reached us. We learn from them, that the contributions to the Society from the 15th of June to the 15th of August, amount to \$1216 91½.

We take this occasion heartily to recommend this important Society to the Christians of the West. Although it is yet in its infancy, it has made a noble beginning in a cause which should elicit the ardent, persevering prayers and the united, untiring efforts of every individual in this region of country who desires to see the banishment of idolatry from the earth, and the pernicious superstitions and ignorance of the heathen, give place to the enlightening, and purifying, and sanctifying influences of the Gospel. The Rev. Mr. Bushnell, an agent of the Society, is now making a tour through Kentucky, soliciting funds in aid of this institution, and endeavoring to excite a general interest among the churches in favor of this benevolent cause. It will be recollected, that West-Lexington Presbytery resolved at its regular meeting last Spring, to support a Missionary in the foreign field, under the direction of the Western Foreign Missionary Society. We hope every church in this Presbytery will feel disposed to do its part in carrying this resolution into effect; and that Mr. Bushnell will meet with that hearty and cordial co-operation on the part of the churches, to which the cause he advocates is so abundantly entitled.

The Tract Cause.

It is known to our readers generally, that the American Tract Society have resolved to raise, during the present year, *twenty thousand* dollars, to be appropriated to Foreign and Pagan lands. We learn from the New-York Evangelist, that this noble object was recently presented at Saratoga Springs, a fashionable watering place in New-York, and *one hundred and seventy-five* dollars contributed to promote the grand design.

Sunday School Enterprise.

We learn from the Charleston Observer, that the Managers of the Charleston Bible Society recently passed a resolution to make a donation of 500 Bibles and 1000 Testaments, to the South Carolina Board of the American Sunday School Union. The object of this donation is, to aid in the formation of new Sunday Schools.

Baptist Sunday School Union.

It is stated by the Baptist Weekly Journal, that a Baptist Sunday School Union for Ohio, has been recently formed in that state.

Yale College.

We learn from a Correspondent of the N. Y. Observer, that the commencement of this popular institution was celebrated on Wednesday, the 21st ult. The concourse of strangers who attended, is said to have been uncommonly large. The number of young gentlemen who were graduated, is 87. The degree of A. B. was conferred on 34 graduates of the College. *Eighty-six* were admitted to the Freshman Class—the largest number, it is said, ever known to have been received at so early a period. Should the ordinary increase take place, it is supposed, that by the commencement of the next term, the class will number one hundred and twenty.

Temperance Summary.

TEMPERANCE IN KENTUCKY.—The following items are gleaned from a letter by the Rev. Dr. Blackburn, agent of the State Temperance Society· The Society at Harrodsburgh was formed in 1829. 85 were added after an address a short time since, by the general agent. Present number of members, 360. There are three other Temperance Societies in Mercer county:—one at Providence, of 140 members; one at Danville, of 590 members; and one at Perryville, of 435 members—in all, 1525 members in the county.

In Washington county there are four Temperance Societies:—one at Springfield, of 234 members; one at Lebanon, of 216; one at Bethel, of 50; and one at Liberty, of 25—total in the county, 625 members. There are about 250 distilleries in this county. 75 boat loads of whiskey are exported annually, containing 350 barrels each, or 12,250 gallons.—An equal quantity is sent off by wagons.

Casey county has a population of about 4,340. No Temperance Society there until very recently. There are now two Societies, one of 25 members, the other of 35.

REFORM IN MASSACHUSETTS.—We have recently received the first Annual Report of the "Salisbury and Amesburg Young Men's Temperance Association," Massachusetss. It appears from this Report, that 4 years ago, there were in those towns, 26 places where ardent spirits were sold, or one place to every 200 inhabits. The consumption of liquor was 30,060 gallons yearly, at a cost of about \$20,000. The expense of supporting the schools of these towns during the same period, is estimated at *one-fourth* of this sum! Instead of *twenty-six* places where the poison is vended, there are now but *three*—or one for every 1700 inhabitants. The quantity of spirituous liquor consumed, is about one sixth of what it was in 1825. In 1825, more than 10,000 gallons of ardent spirit were imported from Boston; in 1833, thus far, only 216 gallons have been imported, while 428 gallons have been *carried back to Boston!* These are surely favorable indications of reform.

TEMPERANCE CONVENTION IN MASSACHUSETTS.—A Convention, to consist of two or more delegates from every Temperance Society in the state, is advertised to be held in Worcester, Massachusetts, on the third Wednesday of the present month. This meeting is called by the State Society of Massachusetts. The object of the Convention is, "to devise and adopt measures for carrying the Temperance reform into more full and effectual operation in all parts of the Commonwealth."

TEMPERANCE IN THE NAVY.—The U. States ship, John Adams, is now cruizing in the Mediterranean; with a crew of 198 men. Out of these, only *seventeen* are in the habit of drawing their grog. The consequence is, that, when last heard from, there was but one individual on the sick list. No death had occurred on board the vessel since January 1832.

The commander of the U. S. Schooner, Dolphin, states, in a letter to the Secretary of the Navy, dated April 3, Valparaiso Bay, that for the nine months previous, only 9 persons on board had drawn the liquor part of their ra is the tions.

One of the New-York and Liverpool packets, having become a Temperance vessel, is enabled, on that account, to take passengers at *forty* dollars less than the usual price. How burthensome a tax on the community, in various respects, and how entirely unnecessary—use of ardent spirit!

The British and Foreign Temperance Society held a public meeting, last Spring, in London, for the purpose of forming a *Marine Metropolitan Temperance Society*. Able addresses were delivered by several distinguished individuals.

A SIGN.—The editor of the Providence Gazettee says, that whilst dining lately on board the steam boat Franklin, not a single drop of ardent spirit was visible.

TEMPERANCE IN THE METHODIST CHURCH.—We learn that the preachers belonging to the New-England Conference, have associated for the promotion of Temperance, under the name of the "New-England Conference Temperance Society."

A NEW MEASURE.—The Young Men's Temperance Society of Frederick county, Virginia, have appointed a Committee to frame a petion to the next Legislature of that State, praying for the imposition of a tax on the manufacture and sale of ardent spirits "so heavy as to prevent the use of this destructive fluid."

INTELLIGENT PHILANTHROPY!—An *anti-Temperance* meeting has been held in the Courthouse at Elizabeth City, Virginia; at which sundry pompous resolutions were passed. The proceedings, with the names of the Chairman, Secretary, and Committee, have been published in the Virginia papers. The editor of the Richmond Compiler, (not a religious paper,) in some pungent remarks on the subject, observes,

"We have read many things that were ridiculous enough, Heaven knows—and have seen much of the folly and absurdity of the ways of men—but never have we met with any thing more calculated to excite mixed feelings of laughter and melancholy, than this strange exhibition of ill-humored ignorance."

MAINE.—The Warden of the Maine State Prison states, that, on a careful investigation, more than three-fourths of all the convicts were led to the commission of the crimes for which they are now imprisoned, by *intemperance*. He remarks, that in most cases, the commission of the crimes may be traced *directly* to this cause.

TEMPERANCE AND LONG LIFE.—Died, in the Maury county, (Tennessee,) Alms house, Abraham Bogard, aged 118. *He never drank ardent spirits*, nor was sick, nor took medicine of any kind. How striking a commentary on habits of temperance!

NEW YORK.—From the Fourth Annual Report of the State Society, we glean the following: Thirty-six towns report the reformation of 160 drunkards; which would give to the whole state 3,600, if we take the towns which have reported as an average. There are about 2,000 organized Temperance Societies in the state. The present number of pledged members in the state, is about 300,000, or *one-seventh* of the entire population. 1202 stores and taverns in the state have been reported as having given up the traffic in ardent spirit, from a conviction of the traffic being *morally wrong*. The number of distilleries discontinued during the present year, is 131.

After the usual address at the quarterly meeting of the Oneida county, (N. Y.) Young Men's Temperance Society, on the 3d ult. 210 individuals signed the pledge of entire abstinence. At the close of an address lately delivered in the Bleecker-street church, City of New York, 106 enrolled their names on the lists of abstinence.

NEW HAMPSHIRE.—More than 200 Temperance Societies, embracing upwards of 35,000 members, have been organized in this state within the last six years. 300 retailers have discontinued the traffic—all the small distille-

ries have been stopped—500 drunkards have been reformed.

CONNECTICUT.—According to the last Annual Report, Hartford county, in this state, had 10,999 Temperance Society members. The increase during the year, has been 2,535.—There are in the county, 416 Temperance taverns, 33 Temperance stores, and 118 Temperance work-shops. During the year, *thirty* distilleries have been discontinued!

HEAR WHAT THE DOCTORS SAY.—The following certificate, signed by *seventy-five* of the physicians of Boston, has been published for general information:

"The subscribers, Physicians of Boston, having been requested by the Directors of the Boston Society for the promotion of Temperance, to express their opinion in regard to the effects of ardent spirits, hereby declare it to be their opinion, that *men in health are* NEVER *benefitted by the use of ardent spirits*,—that on the contrary, the use of them is a frequent cause of *disease* and *death*, and often renders such diseases as arise from other causes, more difficult of cure, and more fatal in their termination."

Farewell Letter

Of the Rev. Joseph P. Cunningham, pastor of the Pisgah Church.

The following interesting letter is published at the request of the Session of the Church of Pisgah, in the vicinity of this city. The cause of Mr. Cunningham's resignation of the pastoral charge of the church, is, extremely feeble health. We learn from an elder of that church, that the separation is a very painful one on the part of the congregation. Brother Cunningham purposes visiting the south, in order to try the efficacy of a change of climate. We sincerely hope he may be enabled to return, with renovated health, to the interesting and promising field of labor, which he has occupied with so much comfort to himself and acceptability to those to whom he ministered.

August 25th, 1833.

To the Dear Brethren of Pisgah Church:

The long-looked for, and on my part, dreadfully painful hour has come—we must separate as Minister and People. To human appearance, it is impossible to hope that I can serve you any longer in the Gospel. I fear my days on earth are well nigh numbered.—Through grace, I am able to contemplate my latter end with composure. *"I know in whom I have believed;" "I know that my Redeemer liveth"*—this is all-sufficient.

It would be improper to keep you bound, or restricted from procuring another minister, whom you so much need, when it is almost certain, I can never serve you again. I trust God will especially direct and bless you in making another selection. You will never admit an unsound man into your Pulpit. *Try the Spirits*—bring them to the Standard—*God's word*, and the Confession of your church.

During the few months I served you, my uniform and earnest effort was, to present the plain, prominent, and essential truths of the Gospel. I was always gratified to see, as I hoped, such truths acceptable to the congregation. But you have been well indoctrinated in former years, if you have "attended to the things you have heard." Brethren, continue in the faith, rooted and grounded; let no vain jangler deceive you; go on in your long established method of doing all things in peace, and the God of peace will be with you. If I live, I shall rejoice to hear of your order, harmony, firmness in the faith, *and your abounding in all good works*. Do not forget the cause of Christ—do not give up this imperisable evidence that you are a church of Christ.

"That man may last, but never lives,
Who much receives, but little gives,
Whom none can love, whom none can thank;
Creation's blot, creation's blank."

Christ shed his blood *freely* for you. Not with "silver and gold"—shining dust merely, but with the heart's blood of God's Son, were you redeemed.

I do think that the abundance of worldly good things, and the great excitements to the amassing of wealth, are the dangers which beset you now. Remember who said, "ye cannot serve God and Mammon;" again, "how hardly shall they who have riches enter into the kingdom of Heaven;" again, *"it is impossible* to guard against this canker of the soul."

As a tender mother in Israel, do not forget your children. When they cry for bread, feed them. By the hope of the church, and of society, by the value of immortal souls,—I charge you not to neglect the Sabbath School.

My dear impenitent friends, "Seek the Lord while he may be found, call ye upon him while he is near." I call the Lord to witness that I have warned you of the danger to come, and urged you to flee to the *strong-hold*.

Brethren—we have lived in peace, and we part in peace. With a heart to full too see you, and a hand too feverish and feeble to meet yours, I write farewell to the dear beloved brethren of Pisgah Church.

J. P. CUNNINGHAM.

For the Western Luminary.

Temperance among Young Men.

MR. EDITOR:—I have taken the liberty as a subscriber, and as one deeply interested in the cause of Temperance, to send you a few lines, the object of which is to endeavour to force upon the young gentlemen of this place, by my feeble exertions, to bestir themselves to the formation of a City Temperance Society, to be composed of the young men of the place.

The idea of such a Society, was suggested by some two or three of us, accidentally meeting together, and speaking of the lot of many of our old acquaintances. We began to enumerate the fate of this one, and that one, and recount the talents of each, and the various advantages with which they set out in the world, full of hopes, which *alas*, many of them have sacrificed upon the altar of intemperance: which ended by a determination on our parts, to bestow more of our time than heretofore to the promotion of the cause of temperance.—There is no subject of late years that has called forth to the same extent, the able effusions of the philanthropists, as the subject of temperance: it is truly a question, upon which the christian of every denomination, as well as the moralist and virtuous, can unite together in one common interest.

The enquiry naturally forces itself upon us, have we as a community, done our duty, in furtherance of this most important cause? have we done all that can be done to promote its advancement? Our consciences speaks for us with a still but silent voice, proclaiming in words not to be misunderstood, *that we have not*.

My principal object, as stated, in laying before the public, these few desultory remarks, is particularly to claim the attention of my young friends. It is true we have a County Temperance Society, which has done, and is still doing much good. Some have suggested that by creating another society, we may impair by division, the cause we have in view. I think however these fears are groundless In several towns, I could cite if necessary, the existence of two separate societies for this object, separated upon the difference of ages, pursuing the same onward course, doing much good; besides in reading over the list of the numerous members of the County Temperance Society, you will find but a small proportion of young men of the place attached thereto.

It is a fact, though a lamentable one, that when the habit of drunkenness becomes once firmly established, that it is almost a miracle to reclaim the victim from his fallen state. It is also a fact, that man never becomes at once a drunkard, his course is slow but no less sure, if he is not arrested by the influence of some friend.

In view then of the object before us, who let me ask, (for I speak from grateful experience) is so well calculated by his mild but firm exposition, to lay before the unfortunate young man, the evil tendency of his course, as one who has been his *classmate, brother-apprentice, or clerk in the same counting house?* One so situated we all know, can discover first, the dawning blush of intemperance, and by timely expostulation, may succeed in restoring a much valued friend to his parents and society.

These results must strike us all, as not attainable to the same extent by a society, where the managers are advanced in years, whose pursuits and associations are so widely different from the young men's, that of necessity, they cannot exercise the same influence over them, which young men under the same roof, following the same pursuits, may do by example precepts, &c. &c. The remarks made by an intelligent lady in her writings, when she says, if these was ever any meaning in the oft repeated declaration of the good bishop of Cloyne, that

"Westward the star of Empire takes its way,"

It was to rise in some moral, not natural relation. If man is here to rise to higher eminence as an intelligent being than he ever did in the old world, it is not from his capability in destroying, but from a disposition to benefit his species.

To the Young Gentlemen of the city, we appeal one and all, to come forward and cooperate with us in forming this society. You must be aware as well as myself, of the necessity, nay, *absolute necessity* of encouraging temperance. The most of us are entirely dependent upon our yearly or weekly wages for support, which is extended no longer than our merits and conduct, strictly balanced, deserves; *for who, let me ask, would employ a drunkard?*

All of you have read sufficient to inform you, that man is mentally and corporally enfeebled by vice, and his energies and exploits are immediately connected with his health and sanity of mind.

The phrensy of inebriation cannot but last for a short time, but the calm determination of honest feelings and clear views, is worth much more than all the fury of accidental excitement. In conclusion, it is to be hoped that the young men of the place, will view this subject impartially, giving it their serious and sincere reflections. It is a subject which vitally interests us all.

A NATIVE.

Extracts from a letter addressed to a female friend in Lexington, by the Rev. R. M. Cunningham, formerly pastor of the First Presbyterian Church in this city.

"TUSCALOOSA, S. Ala., August 3rd, 1833.

"MY DEAR SISTER:—The solemn, unprecedented warning, God has given your town and county, will prove a blessing or a curse. It will harden or soften. In the history of a Divine Providence, towards our sinful world, we find mercies were employed, to reclaim men from the error of their ways. When these failed, judgments were resorted to. Lexington, has been tried in both these ways.—Look back, only for a few years; the manna of Heaven was rained down upon your town—the bread of life was spread before its inhabitants—and through time or eternity, you will *all*, every one, with pleasure or with pain, read the history of that event. How changed the scene! these days of the Son of man have passed away—days long to be remembered—when countenances were lighted up, when songs of joy and salvation were heard in your streets! Now darkness, lamentation, weeping and great mourning—your Rachels weeping for their friends, and would not be comforted, because they are not.

"If these judgments, or decisions of the Court of Heaven, should fail in calling to repentance, and an amendment of life, what must be the consequence? A fearful looking for of greater judgments to come. "He that has been often reproved, and hardeneth his neck, shall suddenly be destroyed, and that without remedy." Should these diversified Providences fall upon the ear of unbelief, as heretofore, we may be allowed to say, without transcending the limits of christian charity, that it will be more tolerable for Sodom and Gomorrah, than for such impenitent transgressors.

"My dear careless and unbelieving friends in that City—let me affectionately warn you before it is too late, to fly from the wrath to come. It is a terrible thing to fall into the hands of an angry God. While the Cross of Christ is still uncovered to the eye of faith, and accessible to the poor penitent, I call upon you to appreciate and improve the day of grace, for there is no knowledge, nor device in the grave to which you hasten.

"The people of Lexington have been greatly favored both with regard to christian privileges, and literary attainments. For these great and comprehensive blessings, God will most assuredly, call them to a strict account; that the punishment of the impenitent will be in exact proportion, to the nature and number of the mercies and privileges he has abused and neglected, is the deduction of reason, as well as that of religion.

"O! that God of his infinite mercy, would make this most afflictive visitation to your city, the incidental cause of your repentance, amendment, and your future prosperity, health and everlasting happiness.

"The health of this region of country, where I live, is as in former years, good. The Cholera is unknown in our state, save at two or three points, and that, comparatively of a mild character: Mobile, St. Stephens and Montgomery—these are so slight, as scarcely to be noticed in our weekly journals. It would be presumption and impiety in us, to calculate on an entire exemption. A rigid regard to our diet, both as to quality and quantity, an entire abstinence from passion, or undue excitement, to live according to common sense, and the religion of the Bible, is our best defence against every evil incident to man.

"Although the Cholera has opened a new and broad road to the eternal world, yet the old paths, which have conducted unnumbered multitudes of our race to judgment and eternity, still lie open. Is it not strange, my dear sister, that scenes of such ineffable happiness, or utterable woe, lying just before us; of which we are duly apprised and profess to believe, should leave our heart's affections and our interprise so visibly and decidedly employed on the things of *this world?* Well might the Apostle say, "If our gospel be hid, it is hid to them that are lost," &c."

The Quaker Case.

The long agitated case in New-Jersey, between the Orthodox Quakers, and a party who seceded from them, styled, after their leader, *Hicksites*, involving the question of right to property, has been decided in the Supreme Court of New-Jersey, in favor of the Orthodox.

Health of Oxford, Ohio.

We have been requested to state, that reports in circulation respecting the prevalence of sickness at this village,—the location of Miami University,—are totally unfounded. A publication of the Board of Health of Oxford, dated Aug. 14th, states, that the village is at this time more than usually healthy; and that there has not been a single case of cholera there.

TO CORRESPONDENTS.—"Cyprian" is omitted in to-day's paper, for want of room. "J. A. J." in our next. "R." shall receive due attention. Lines on the death of Mr. Samuel E. Hall, are unavoidably deferred till next week. The obitary notice by "J. C. H." shall appear in our next.

From the Commonwealth.

Kentucky Elections—Complete.

MEMBERS OF CONGRESS.

1st *District*—Chittenden Lyon.
2nd *District*—Albert G. Hawes.
3rd *District*—Christopher Tompkins.
4th *District*—Martin Beaty.
5th *District*—Robert P. Letcher.
6th *District*—Thomas Chilton.
7th *District*—Benjamin Hardin.
8th *District*—Patrick H. Pope.
9th *District*—James Love.
10th *District*—Chilton Allen.
11th *District*—Amos Davis.
12th *District*—Thomas A. Marshall.
13th *District*—Col. Richard M. Johnson.

COMPLETE LIST

Of the members of the General Assembly of Kentucky, for the political year, commencing August, 1833.

JAMES T. MOREHEAD,

Lieutenant Governor and Speaker of the Senate.

SENATORS

Elected for four years. The figures (1, 2, 3, 4,) indicate the number of years the member has yet to serve.

1 Dis. *Thomas James*, for the counties of Calloway, Hickman, M'Cracken & Graves—3.
2 " *Enoch Prince*, for Livingston, Caldwell and Trigg, (vice James Campbell,)—4.
3 " *James Gholson*, for Christian and Todd—2.
4 " *John B. Bibb*, for Logan and Simpson—1.
5 " *Andrew Sisk*, for Henderson, Union and Hopkins—3.
6 " *Henry Grider*, for Warren and Allen, (vice Wm. C Payne,)—4.
7 " *Hezekiah P. Murrell*, for Barren and Edmonson—3.
8 " *Wm. T. Willis*, for Green and Hart, (vice James Murray, resigned,)—3.
9 " *Ambrose S. Bramlette*, for Cumberland and Monroe, (vice Wm. Wood.)—4.
10 " *Jesse Coffey*, for Adair, Casey and Russell, (vice Simeon Creel, deceased,)—3.
11 " *John McHenry*, for Pulaski and Wayne, (vice Martin Beaty, resigned,)—3.
12 " *Wm R. Griffith*, for Breckinridge, Hancock Ohio, and Daviess—2
13 " *Wm. Cunningham*, for Butler, Grayson and Muhlenburg—1.
14 " *George Roberts*, for Harden and Meade, (vice A. H. Churchill, resigned,)—3.
15 " *James Guthrie*, for City of Louisville, Jefferson and Bullitt—2.
16 " *Price Nuttall*, for Oldham and Henry, (vice John Rodman, deceased,)—2
17 " *Wm. G. Boyd*, for Shelby—1
18 " *Stilwell Heady*, for Nelson and Spencer, (vice Ben Hardin, resigned,)—2.
19 " *James McDonald*, for Washington, (vice C. A. Rudd,)—4.
20 " *Samuel Daviess*, for Mercer, (vice John B. Thompson,)—4.
21 " *Henry Owsley*, for Lincoln, Rockcastle and Laurel—1.
22 " *Wm. Owsley*, for Garrard—3.
23 " *James Dejarnatt*, for Madison—1
24 " *John Gilbert*, for Knox, Clay, Harlan and Whitley, vice Robert George,—4.
25 " *Robert S. Dougherty*, for Gallatin, Boone and Grant—1
26 " *Richard Southgate*, for Campbell and Pendleton, vice Leonard Stephens,—4.
27 " *James Parks*, for Bracken and Nicholas—1.
28 " *Cyrus Wingate*, for Franklin, Owen and Anderson—3.
29 " *John O Beaseman*, for Harrison and Scott—1
30 " *John Roots Thornton*, for Bourbon, re-elected,—4.
31 " *Richard H Chinn*, for Fayette, vice Robert Wickliffe,—4.
32 " *George I. Brown*, for Woodford and Jessamine—1.
33 " *Aquilla Young* for Montgomery and Bath—3.
34 " *Wm. Conner*, for Greenup Lewis and Lawrence—1.
35 " *Wm. P. Fleming*, for Fleming—2.
36 " *Robert Taylor*, for Mason—2.
37 " *David K. Harris*, for Morgan, Floyd, Pike and Perry—2.
38 " *James Clark*, for Clarke and Estill—2.

HOUSE OF REPRESENTATIVES.

Adair—Francis Montgomery.
Allen—Robert H. Paris.
Anderson—Thomas J. White.
Barren—Samuel Murrel and Thomas J. Helm.
Bath—Samuel Stone.
Bracken—John Culp.
Boone—Jeremiah Garnett.
Bourbon—Garret Davis and John Cunningham.
Breckinridge & Hancock—Wm. Sterrett.
Bullitt—George F. Pope
Butler & Edmonson—John Porter.
Caldwell—David M. Goodwin.
Calloway & McCracken—John Irvine.
Campbell—William Sayres and Jefferson Phelps.
Casey—George C Riffe.
Christian—Joseph B. Crockett and James Clarke.
Clarke—John B. Ryon and Samuel Hanson.
Clay & Harlan—Hiram Jones.
Cumberland—William Cheek.
Daviess—John B. Hinton.
Estill & Perry—John Duff.
Fayette—Gwynn R. Tompkins, Leslie Combs and John R. Dunlap.
Fleming—John Heddleson and Dorsey K. Stockton.
Floyd & Pike—Samuel May.
Franklin—John J. Marshall.
Gallatin—Samuel S. English.
Garrard—Alexander Sneed.
Grant & Pendleton—Abraham Jonas.
Grayson—Charles Wortham.
Green—Alfred Anderson and Samuel White.
Greenup—Samuel Seaton.
Hardin & Meade—John S. Culley, Wm. Conway and John L. Helm.
Harrison—S. C. Perrin and John Trimble.
Hart—James M. Gardner.
Henderson—George Morris.
Henry—Elijah F. Nuttall and Benj. Allen.
Hickman & Graves—Levi Calvert.
Hopkins—Charles Bradley.
Jefferson—Larz Anderson and Ch. L. Harrison.
Jessamine—J. W. S. Mitchell.
Knox & Whitley—Demsey White.
Laurel & Rockcastle—Charles Colver.
Lawrence & Morgan—Joseph R. Ward.
Lewis—Thomas Henderson.
Lincoln—Logan Hunton and Adam Wilson.
Livingston—William Johnson.
Logan—Presley Morehead and R. B. Slaughter.
Louisville City—Mortimer R. Wigginton and Walker Alsop.
Madison—Edmund L. Shackleford and Andrew Cruse.
Mason—Winslow Parker, James Byers and David Morris.
Mercer—Joseph Haskin and James Morgan.
Monroe—John S. Barlow.
Montgomery—C. S. Gatewood and Josiah Davis.
Muhlenburg—D. Coffman.
Nelson—Ch. A. Wickliffe and W. J. Merrifield.
Nicholas—J. S. Morgan.
Ohio.—Elijah Crow.
Oldham—Philip C. S. Barbour.
Owen—Thomas B. Dillon.
Pulaski—Thomas Jasper.
Russell—Nathaniel McClure.
Scott—Wm. Johnson and Job Stevenson.
Shelby—Andrew S. White and Isham T. Underwood.
Simpson—John W. Williams.
Spencer—John Cochran.
Todd—Richard B. New.
Trigg—Isaac Burnett.
Union—Joseph R. Delapey.
Warren—Jacob Vanmeter and John F. Todd.
Washington—Peter Brown, Joseph P. Knot, and Robert B. Mitchell.
Wayne—Sherrod Williams.
Woodford—John Watkins.

Foreign News.

From the New York Observer.

By arrivals at this port, London papers have been received to the 15th and Paris papers to the 16th of July inclusive.

They bring accounts of a great naval battle off Cape St. Vincent, between Don Miguel's fleet, consisting of 2 ships of the line, 2 frigates, 3 corvettes, and 1 smaller vessel, and the squadron of Don Pedro, under Admiral Napier, consisting of only 3 frigates, 1 corvette, 1 brig, and 1 small schooner. The fleet of Don Miguel was captured, after a short but bloody contest.

Previous to this naval victory, the cause of Don Pedro was making rapid progress in the south of Portugal, and his army had been strengthened by the accession of several thousand deserters, and was on its march for Lisbon, nearly 10,000 strong. Little doubt can now be entertained, we presume, of the entire success of Don Pedro, and it is not improbable that the flag of the young queen is at this moment waving over the walls of Lisbon.

POLAND.

Declaration of the British Parliament.

Ninety-five members of the House of Commons agreed on Tuesday night July 8th, to an address to the King of Great Britain, praying that "His Majesty will be graciously pleased not to recognize, or in any way to give the sanction of his Government to, the present state or condition of Poland, the same being brought about in violation of the treaty of Vienna, to which Great Britain was a party;" and 177 members, who divided against the address, fully concurred in the principle which it involved.

RUSSIA.

The St. Petersburgh Gazette mentions a plot against the life of the Emperor of Russia on the part of some Polish exiles who left Paris a short time ago, and bound themselves by an oath to effect his assassination. The sensation created throughout Russia is very great, and all sorts of precautions are employed to protect the Emperor in his various visits to the frontier towns.

GREECE.

It appears certain that Athens will become the capital of Greece and the residence of the Monarch. It is also in contemplation to found at Hexamili, on the Isthmus of Corinth, a new sea-port town, which by its being situate between two seas, may become very important to trade.

TURKEY AND EGYPT.

Ibrahim Pacha has written a letter to the Sultan, in which he thanks him for the investiture of the government of Adana, and declares his submission and devotedness.

BRAZIL.

Capt. Curtis, of the schooner Oral from Para, informs that nothing of consequence had occurred since the Athalia left; but a general insurrection was daily expected, in which it was feared all the old Portuguese would be murdered.

Summary.

BOGARDUS VS. TRINITY CHURCH.—This important case has been decided by the Chancellor in favor of the church—all the objections raised to the plea setting up the Church title under the grant of Queen Anne, and the subsequent uninterrupted possession, being overruled. The complainants have a right to reply to the plea, by denying the *facts* contained in it, and unless this be done within thirty days, the bill is to be dismissed.

Mr. Sullivan, counsel for the claimants, gives notice that an appeal will immediately be entered, and the cause brought to a hearing in the Court of Errors. Distant readers may perhaps need to be informed that the question involved, is the title to large tracts of land in this city, now covered with buildings, and long held in possession by the Corporation above mentioned, valued at twenty-five millions of dollars.

A den of petrified snakes was discovered, not long since, in making an excavation, on the slope of a hill, near Cumberland, Maryland. They were coiled and folded together in every variety of manner. The petrifactions were well marked in relief upon the faces of the stones found in the den. The snakes have been carefully preserved.

A gentleman who kept a register of the deaths by lightning in this country the present season, so far as they have come to this knowledge, states that the whole number is *thirty-seven*. This, he thinks, may not be more than half the actual number.

Nothing more strikingly exemplifies the prosperity of the colonists of Van Dieman's land, than the character of the advertisements in the different newspapers. The papers last received are filled with advertisements of stage-coaches, omnibuses, carrier's wagons, &c. proceeding from Hobart Town, to various places in the interior; and all other kinds of advertisements which are usual in a land of trade and plenty. The country is continually receiving fresh emigrants from Great Britain and Ireland, and also from the East Indies.

Married,

In this county, on Thursday evening, by the Rev. B. O. Peers, DUDLEY M. CRAIG, Esq. of this City, to Miss HENRIETTA, daughter of Joseph L. Downing, Esq. of Fayette county.

On the 29th ult. by the Rev. N. H. Hall, Mr. ALEXANDER S. ELLIOT to Miss MARTHA WILSON, both of this City.

Died,

In this city, at the residence of William R. Morton, Esq. Mr. WILLIAM MORTON, Jr. aged about 22.

West-Lexington Presbytery.

We are requested to state, that the regular fall meeting of West-Lexington Presbytery, will be held at North-Middletown, on the last Wednesday in September, (25th inst.) at 11 o'clock, A. M.

Camp Meeting.

A Camp Meeting will be held six miles north of Lexington, on the farm of David Castleman, near Mount Horeb Church, commencing the 19th of the present month, (September,) which will be the Thursday, preceding the fourth Sabbath. We cordially unite our Brethren of other denominations to attend and invite with us in this meeting.

J. G. SIMRALL.

A Camp Meeting.

There will be a Presbyterian Camp-Meeting held, (if the Lord will) on the fourth Sabbath of September next, at the High Grove School house, on the land of Mr. Braden, four miles east of Lebanon, Washington county, commencing on Thursday evening preceding. The aid of brethren of other *evangelical* denominations, to hold forth Christ to a dying world, will be thankfully received. By order of Session,

S. B. ROBERTSON.

Temperance Publications for Distribution.

To the Editor of the Western Luminary:

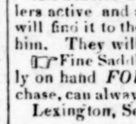
Permit me through your paper, to inform the various Temperance Societies in this state, that we have lately received, from the New York State Temperance Society, a donation of a very large number of Temperance publications, for gratuitous distribution. Any Temperance Society, or any person, who will take an interest in distributing them, can obtain them by application to me at this place.

T. A. MILLS, *Cor. Sec. Ky. T S.*
Frankfort, September 2d, 1833.

LIVERY STABLES.

☞Carriages, Gigs, and Horses to Hire.☜

WILLIAMSON C. JONES,



HAVING purchased the STABLES of Mr. *Elisha J. Smith*, on Limestone street, one square above Postlethwaite's Inn, and immediately opposite the Jail, respectfully informs the public that he keeps, at all times, *Carriages, Gigs*, and Good *Saddle Horses* to hire.

His Stables are neat and commodious, and his hostlers active and attentive. Gentlemen from the country will find it to their advantage to put up their horses with him. They will receive every necessary attention.

☞Fine Saddle and Harness Horses are kept constantly on hand *FOR SALE*; and persons wishing to purchase, can always be accommodated with good bargains.

Lexington, September 4, 1833. 8-tf

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev DR. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and additions by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquainted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

☞*Persons procuring subscribers will please return the subscription papers by the first week in October next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833.

Copper, Tin, and Sheet Iron MANUFACTORY.

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery.)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Copper Cistern and *Liquor Pumps*, of every description, as well as every kind of pumps and pipes for Steam Engines will be made upon the shortest notice and the most moderate terms.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

DOCT. LUKE MUNSELL, of Danville, Ky. and COREY & FAIRBANK, of Cincinnati, Ohio, Propose publishing by subscription,

A MAP OF THE

STATE OF KENTUCKY,

Reduced from Doct. L. Munsell's large six sheet map of 1818; corrected and improved by him, from authentic documents, up to this date.

THE size of the Map will be four feet and two inches long, from East to West; and three feet, two inches wide, from North to South. It will be an *accurately* reduced copy of the old Map of Kentucky, with the correction of such parts as were ascertained to be incorrect, and the addition of all the new counties, county-seats, roads, &c. which have been made since the year 1818: also, a correct delineation, *from actual survey*, of the newly acquired territory South-west of the Tennessee river.—In addition to a beautiful Vignette and Title, it will be embellished with Plans of the Cities of Louisville Lexington, and Maysville, and the town of Frankfort; also, profiles of the Lexington and Ohio Rail-Road, and the Louisville and Portland Canal and Locks; a View of the State-house at Frankfort; a comparative View of the lengths and navigable distances of Rivers; and various Statistical Tables. It will also exhibit the Congressional Districts as at present arranged.

After having carefully examined the manuscript copy (which has been prepared for the Engraver,) the following individuals have given their testimonials to the accuracy and execution of the work.

Lexington, Aug. 20th, 1833.

We have examined a Map of Kentucky reduced from the large one of Dr. Munsell, and proposed for publication by him and Corey & Fairbank of Cincinnati; and consider it as embodying all the value of the original with much additional information.

C. W. SHORT, M. D. B. W. DUDLEY, M. D.
L. P. YANDELL, M. D. B. O PEERS,
CHAS. CALDWELL, M. D. R. WICKLIFFE.

We have examined the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and have no hesitation in recommending it as one combining unusual topographical accuracy, with uncommon neatness of execution, and a considerable variety of interesting statistics.

JOHN C. YOUNG, *President of Centre College.*
J. M. BUCHANAN, *Professor of Mathematics.*
Danville, August 15th, 1833.

I have examined the new edition of the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and I believe it to be a work of great accuracy and utility. Very respectfully, your humble servant.

J. J. CRITTENDEN.

Frankfort, August 24th, 1833.

Frankfort, August 23d, 1833.

Sir—I have examined a manuscript copy of the Map of Kentucky, proposed to be published by Messrs Corey & Fairbank, and yourself, and am gratified to find that the public are about to be furnished with a work so correct in its delineation of the various water courses, counties, towns, &c. within the State. The changes that have occurred in many counties, the formation of others, since the publication of your first Map, render a work like that proposed very desirable at this time. I hope you will be fully compensated by the patronage of a liberal public.

JOHN BREATHITT.

L. Munsell, Esq.

Terms of Publication.

The Map will be published as soon as sufficient patronage shall have been secured to justify so expensive an undertaking. It will be executed in a neat and beautiful style, coloured, varnished, and mounted on rollers; and will be delivered to subscribers at $6 per copy, payable on delivery. No subscriber will be bound to take the Map, when published, unless it fully corresponds with the foregoing description.

August 28, 1833. 7-3w

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*

July 31, 1833. 3-3m

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER, Opposite Washington Hotel, *Corner of Short and Main-Cross Streets*, LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3-tf

THE ASSEMBLY'S

Shorter Catechism,

(With Scripture Proofs.)

MAY be had at A. T. SKILLMAN'S Book Store, at 50 cents a dozen, or 64 cents per single copy.

Lexington, Aug. 14—tf.

From the Messenger & Recorder.

Cholera.

When far from the East in my terror I came,
The nations all quaked at the sound of my name;
On the borders of Eden I sprang into birth,
To visit in judgment the bounds of the earth.

Its monarchs in pride strove to limit my path,
But I swept o'er their kingdoms the besom of death;
Vain mortals! your strength & your skill I defy,
I look, and you wither—I touch, and you die.

On the zephyrs that float on the Southern air,
On the blasts of Boreas my poisons I bear—
Nor climate nor kingdom that man ever trod,
Can screen from the scourge of an Almighty God.

Alike in the feast and the famine I dwell,
In the courts of the great and in poverty's cell;
No sex, age nor station impartial I spare,
The victim is marked—the destroyer is there.

The righteous are hurried from evils to come,
In judgment the wicked are called to their doom;
Hear it, O man! 'tis the voice of thy God,
'Tis heaven that chastens, and I am the rod.

For mercies abused and for Sabbaths profaned,
For the earth with the blood of the innocent stained,
For the revels of wine, the unhallowed excess,
For the woes that oppress the poor African race,
Proud mortals must know, though in thunder it burst,
That the sov'reign of heaven is holy and just.

From the Albany Journal and Telegraph.

Mourning Apparel.

Our readers are aware that not a little has been said within a few years concerning the practice of wearing mourning apparel on the loss of friends. It appears from the following, that the matter has been carried before Hudson River Association by the Baptist church of this city. The Association adopted the following report, as expressive of their views.

"The committee appointed last year, to whom was referred the resolution of the church in Albany, relative to the discontinuance of mourning apparel, respectfully report,

That, after serious consideration upon the subject, they have arrived at the conclusion that it was their duty to express their unqualified approbation of the resolution submitted by the church, and to recommend its adoption by the churches composing this body.

Your committee approach this subject, fully apprised of the danger of cherishing a spirit of innovation, in dissenting from the long established customs of society; but they are equally convinced, that when customs, however venerable for their antiquity, or sanctioned by universal prevalence, are obviously useless in themselves, and injurious in their tendency, they constitute an oppressive domination that may and should be resisted,—and such, in the opinion of your committee, is the custom of wearing fashionable mourning garments as indicative of grief.

It certainly is not commended to our observance by any considerations of practical utility,—there is nothing in the HUE, more than the peculiar *form* of dress, that is expressive of the desolation of heart consequent upon afflictive bereavements. This view of the subject is sustained by the fact, that a diversity of colors have been adopted by different nations for this purpose—some have preferred to mourn in white, others in black, and it would require an ingenious casuist to assign very plausible reasons for the preference of either. If a mere display of sorrow be the object in view, it is difficult to conceive why grief, rather than any other passion, should assume a peculiar garb, or obtrude itself upon the public eye in any form of exhibition; unless, indeed, pride must be gratified even in the trappings of men, and parade and display attend the mortifying monuments of the curse of sin. It is moreover to be feared, that there are cases, where the habiliments of mourning are but the disguise of the most base and contemptible hypocrisy—it is very possible, and perhaps not of unfrequent occurrence, that it covers any thing but sadness; it is alike assumed by the vicious and the virtuous, the benevolent and the covetous; it may sometimes indicate a wounded spirit, or, the heir in his weeds of wo may be exulting in heart, that he is following to the grave the only obstacle to the gratification of his cupidity.

But inutility is not the only objection that may be urged against this custom; considerations of a more serious character call for unequivocal expressions of disapprobation of a practice evidently unhappy, if not injurious in its tendency. It is worthy of serious consideration, whether the apostolic precept, "Be not conformed to the world," is not infringed by the conformity of professing Christians, to a custom unsustained by the precepts of the Savior, or the example of the apostles, and having nothing to recommend it, but the fashion of the world. Should this point, however, be conceded, and it be admitted that there is nothing to direct us upon this subject in the New Testament, yet the embarrassment to which it subjects an afflicted family is a sufficient reason to induce a renunciation of the practice. If there is ever a time when seclusion and serious reflection are desirable, it is when God visits our families in a dispensation so solemn and affecting; there is much that is revolting to a sensitive and delicate mind, in these circumstances, to be compelled to give their attention to the fitting of dresses, and the quality of goods, and the officious suggestion of friends with relation to their personal appearance. In fine, when the body is oppressed with fatigue, wearied with unremitted and affectionate attention around the bed of sickness and death, and the spirit is overwhelmed with sorrow; when the one requires rest, and the other communion with God, these impertinent interruptions are not only embarrassing, but frequently distressing in the extreme. There is another evil inseparably connected with this custom, which should be seriously considered; its imperious demands upon the often limited resources of the survivors. Although the expenditure attending this *pride of grief* may be of no moment to those who are abundantly 'blessed in basket and in store," there is a class of the community, and not a few of "the poor of this world," who are "rich in faith" only, who have realized it to be severely oppressive; it is to be feared, that in many instances, submission to the tyranny of custom, lest the invidious should exclaim against a purposed want of respect for the memory of the dead, has deprived the widow and the fatherless of many of the comforts and necessaries of life.

Your Committee wish to be distinctly understood as disclaiming any intention of interfering with the most perfect freedom of opinion and practice in this matter. They contemplate it as an error which must find its corrective in the discrimination, good sense, and correct taste of their brethren: yet, impressed with the importance of the considerations to which they have briefly adverted, and persuaded that the example of Christians, and the recommendation of this body, would exert a salutary influence in removing the evil, they request leave to submit the following resolution:

Resolved, That the Association disapprove of the practice of wearing mourning apparel as an indication of grief, and recommend the subject to the serious consideration of the churches with a view to its discontinuance.

B. T. WELSH, *Chairman*.

Manual Labor School for Young Ladies.

Manual Labor—Young Ladies!—What an odd association!—Who ever heard of such a thing! Such perhaps may be the expressions of surprise of some who are accustomed to think that playing the piano, reading novels, learning French, &c. constitute the prime objects deserving the attention of ladies.—But let us abate our surprise, reader, and think of the matter a little, and if any among us have more than half adopted the absurd Mahometan notion, that '*women have no souls*,' let us abandon the foolish idea. For the present, we will only refer our readers to the following from the Western Recorder.—*Bapt. Jour.*

"*Mr. Kellogg's Seminary for Young Ladies.*—The Rev. Hiram Kellogg, as we learn, is about to commence a school for young ladies, upon the manual labor plan. The design, as we understand it, is to furnish the means of healthful and profitable labor to such young ladies as wish to get an education, without endangering their health, or losing their habits of industry. The enterprising projector of this system has, the last season, erected a building in the village of Clinton, expressly for this object, capable of accommodating about thirty pupils, who are to be received into his family, and instructed under his own supervision. We see no reason why the plan may not succeed, and bring the means of a thorough education within the reach of many, who else might lose its advantages, for want of pecuniary ability. We rejoice in every effort to elevate the intellectual character of females; and from what we know of the worthy proprietor of this establishment, and the contemplated ample supply of instruction, we are confident of its success. It is intended that the school shall commence about the middle of May. The details of the system, we understand, are soon to be given to the public."

Biographical Sketches of Clergymen.

An intelligent friend suggests the following as a means of making valuable accessions to the publications of the American Tract Society.

"The American churches have been blessed, from the earliest settlement of the country, with a succession of faithful Gospel Ministers; many of whom have left behind an example of Christian and pastoral zeal and prudence well worthy of extensive imitation. Few of their lives, however, have been written; though abundant materials, in many instances are extant. Their history ought to be imparted to the world, that they being dead may still speak to the living generation. Much good might thus be effected. We who are now on the stage, as well as those who shall come after us, may be quickened in duty by the perusal of such biographical sketches."

Clergymen and others, who have the materials for such sketches, which they can embody in an interesting form, will do an important service by preparing and transmitting them to the Secretary of the American Tract Society. —*N. Y. Obs.*

The Truth, the Whole Truth, and Nothing but the Truth.

The following is full of good sense. The Valley of the Mississippi, is flooded with what our brother Editor, calls '*wishy washy Eastern Periodicals*.' So long as country Editors continue to publish free of charge the Prospectuses of these lovesick, lackadaisical, concerns, (as destitue of instruction as they are of rational amusement,) their subscribers will purchase them. We believe a better day is dawning upon the west. We have now a goodly number of interesting Literary periodicals, and when our citizens shall discard foreign trash and patronize the talent which is developing itself nearer home, Western Publishers will be able to produce works of sterling merit.—*Cincinnati Journal.*

EASTERN PERIODICALS.—Many of our western cotemporaries have lately raised their voices against the unsufferable arrogance of the (*par excellence*) *literary* press of the east. Our cotemporaries are right in thus speaking their sentiments. The Ohio printers, good souls, have for many years, proved themselves most obsequious jackals to these lions of eastern literature. Their columns have been crowded, much to the dissatisfaction of their plain honest readers, with prospectuses for Ladies' Books, Couriers, Posts, Albums, Ariels, Caskets, Amulets, and a thousand other wishy washy periodicals, each as stupid and insipid as a little learning and a great deal of assurance can render them.

It is not our intention to run a tilt in defence of western literature, we only wish to call the attention of our brother editors, in the Valley of the Mississippi, to the ridiculous consequences of that servility which gives to the trashy effusions of eastern scribblers a predominance over the more substantial products of western genius. The West, and think Heaven for it! is blessed with but very few of those amiable and interesting people called ladies and gentlemen of leisure. Few of us have, as yet, enjoyed the glorious privilege of being idle and good-for-nothing. We have neither Arcadian swains nor Arcadian shepherdesses. It is but the other day that we were struggling with the Indians for the very soil we live on. Our young men chopped down the forest or ploughed the new earth with rifles at their backs, and our young ladies, in sober linsey-woolsey, hoed our cornfields and pounded our homony. What do such people care about the sorrows of eastern Werters, or of what consequence to them are the 'stale, flat, and unprofitable' whinings of unfledged, unwhiskered, eastern sentimentalists?

Let the East send us what it can spare of the *solid*, we can dispense of its *trash*. We have resolved, and we trust our resolution will be adopted by every public journal in the west, to publish no prospectus, or other advertisement, for any eastern *literary* print, excepting for cash, and at the usual rates. We ask of them no favors, and shall expect none.—*Cin. Rep.*

The Ancient Numidians.—According to the French savans who have accompanied the expedition to Algiers, the tribes of Berbers who inhabit the mountains of the lesser Atlas, from Tunis to the empire of Morocco, are the ancient Numidians described by Sallust, and are precisely the same, with regard to manners, customs and civilization, as at the period of the war of Jugurtha, more than a century before the Christian era.

Temperance.

From the Genius of Temperance.

"Look not upon the wine when it is red, when it giveth his color in the cup. * * * At the last it biteth like a serpent and stingeth like an adder.—Proverbs xxiii. 31, 32."

There's a gorgeous place where the sun-beams sleep
In beauty and brightness—their brilliant hue
Like the rose, when it gracefully leans to weep
With the weight of its burden of morning dew.
'Tis the golden cup of wine—the home
Of sorrow & anguish, whose withering breath,
Like the blast of the desert, will stealthily come
From their glistening mansion—*that cup of Death!*

O look not there!—Let not thine eye
Be caught by the glare of its rosy-red!—
O touch it not!—for a serpent is nigh,
Is resting like Death in a bridal bed,
In that mantling cup, whose golden rim,
Like a murderer's steel, is stained with blood,
And will come, like that steel, to the heart of him
Who drinks of that bright but poisonous flood.

G.

Temperance in Kentucky.

The following letters from the Rev. Dr. Blackburn, agent of the Kentucky Temperance Society, were originally addressed to the Editor of the Cincinnati Journal. They contain much interesting and valuable information on this highly important subject.

Versailles, May 21, 1833.

Dear Brother,—On the 30th of April, I visited Burlington, the county seat of Boone. The county contains 9,075 inhabitants, and the town about 300; there are four other little towns in the county. Petersburgh of 200, Florence about 100, Frenersville of 40, and Union 30. In the county there are 21 places of drinking; such as taverns, grocers' stores, distilleries, &c. There are now only 4 distilleries in operation. In 1816 there were 36. A temperance society was formed in Burlington, on the 26th of February, 1833, consisting of 45 members; now it is arranged on the common plan, and has 65. In one corner of the county there is another temperance society on the principle of total abstinence. It was formed in 1832, and consists of 126 members. The state of society is improving, owing to the change of the habit of drinking; but the misconduct of professors of religion is a great hindrance to the reform, as well as to the progress of religion. Within the last year several men of otherwise good standing have died of intemperance, and the public eye is beginning to be turned on the *baseness* and *danger* of using ardent spirits. This work of reformation has here been opposed and ridiculed, in company with other benevolent exertions, as a scheme for party purposes, and money making, and even by professors of religion. One of the leaders of the opposition, a few days before I reached the place, had entertained his audience nearly two hours in a strain of ribaldry, slander and falsehood, in discanting on the stale, demoralizing, and theadbare idea of Bible, Tract, Sunday school, and Temperance societies, being schemes of speculation and supporting unworthy and base characters, and in denouncing them all as unworthy of public confidence—and at the close presented a subscription list, and requested the people to give *him money* to enable him to banish the means of religion, and temperance reformation from the land. Notwithstanding all the opposition, however, the cause of temperance is taking a firm hold of the feelings of the patriotic and virtuous; and I left many of the citizens under a deep impression of the importance of the christian religion as the best means of bettering society, and of healing the evils of the human heart. After passing the Big Bone Lick, embosoming the last remains of the wonderful work of God in the mammoth race, destined once to rule the western plains, but like many of the monarchs of the East, now only to be seen in the fragments of their former greatness, I passed into Galatin county. This county has a population of 6,674—has three small towns, Port William, Ghent, and Warsaw, the first a population of 150, the other two of about 100 each. The two last are places of great dissipation; no temperance societies have yet been formed in either. In Ghent one is in progress, and will it is hoped, be shortly in operation. In Warsaw it is said, one house sold 2,000 dollars worth of liquor last year. At Ghent, one out of four noted drunkards of the place, on the day I arrived, while drunk, fell and killed himself; the others must very soon follow him; one of them which I saw in the tavern, was in appearance assimulated to a beast, and in moral feelings, to a fiend rather than to a human being. Though there are no temperance societies in those places, yet public opinion has given a considerable check to the use of ardent spirits.

At Port William I found a temperance society consisting of 154 members, formed April 14, 1832. It is conducted with spirit, and is doing immense good; it has entered the general arrangement, and has 184 members. The drinking establishments in the county, will be about the proportion of one to every 160 souls. The costs of the criminal docket for the two last years including costs, fines, and fees of defence amounted to 2015 dollars; that of Boone for the same period was \$2827 87½. The cost of paupers in Boone \$500; each year in Gallatin, of 1831, \$177; of 1832, only \$50; the decrease is ascribed to the reform. There are now only six or seven distilleries in the county; three have ceased within the last year; but one of those in operation in the lower end of the county is of a mammoth character. It is worked by steam, and makes 500 gallons per day. If the Sabbath is dedicated, (and it is hoped no man would employ that day in making poison to send souls to hell,) the product would be 156,500 per annum. There is another such in Indiana, nearly opposite, said to make one-half the amount, or 78,250 per annum. Thus those two places vomit forth on the world 234,750 gallons of liquid poison, more dangerous than the burning lava of Ætna to Vesuvious, and producing an effluvia more to be dreaded than the nauseous vapor of the perfumed Bohon Upas of the Island of Java. How gratifying it is to think that soon such houses shall be places of dreary desolation, only surrounded by the filth and covered by the murky atmosphere emitted from their own bowels, and then only inhabited by the hissing snake and croaking frog, to warn the passing drunkard of the scene of former disgrace. As these houses decay, the millenium approaches; let every man hasten their downfall.

July, 1833.

Temperance Societies have been charged to Presbyterians, as laying a design to promote their party; but it is unfortunate for the objection, that the plan was known to have originated with the judges, and with the gentlemen of the bar, and that no distinguished Presbyterian was present at the formation of the first society. It was indeed a noble enterprise, and will be the glory of the age; and we only regret, that we were so slow in temperance movements. Intoxication had been proscribed, by the virtuous and good, of all ages; not only where revelation had shed its light, as in England, Ireland, and Scotland; but also in Greece and Rome. Even the savage nations of the Niger, who have become degraded by the use of fermented and ardent spirits, have had wise admonitions from their Pagan rulers. Mr. Lander, tells, in the 1st vol. of his travels, page 354, that the king of Bossa, in a speech to his subjects, told them 'that indulgence in beer, was the source of much evil and wretchedness, and the cause of most of the quarrels and disturbances which had taken place in the city.'

The experience of enlightened America, for 100 years past, has fully proved the use of ardent spirits, to be followed with the same results. An apology for the use of spirits, has been drawn from their supposed advantage, in assisting hands to expedite and perfect labor; and especially, to secure health, in the changes of the weather. To refute this apology, 6,000 farmers declare its inutility in their employ; many undertakers of public works, unite their testimony, while the report of sailors, passing in all climates and changes of weather, refutes the idea of its utility. To other proofs, I add a fact which came under my own notice. Mr. A., a gentleman living on a river of this state, works a farm, keeps a store, builds boats, and manages a grist mill and saw-mill. The grist-mill, is prepared for merchant and country work, and grinds daily, (Sundays excepted,) 150 bushels of grain, or 46,950 per annum. The saw-mill cuts five hundred feet per day, for one-half of the year, or 78,000 feet per annum. In the whole, he employs about twenty hands; and for seven years preceding 1832, had given daily the usual quantity of whiskey, amounting to a gallon per day, or upwards of ten barrels per year—cost 100 dollars; his physician bills, about 200 dollars per year. The use of it was entirely discontinued that year; the labor of the hands, as usual, except they had in the hot season to work one month, principally in the water, repairing the dam and forebay. In that year, his hands were all healthy, and contented; his physician bills were reduced to almost nothing; he had more work done, and in better style, than in any former year. This proves that ardent spirits are not necessary to secure health, when hands are exposed to wet—that it retards active labor, and successful enterprise in the common pursuits of life.—While abstinence reduces the expenses at least 15 dollars per head. In this case, I was much amused at one of the females; when I asked the servants how they liked the arrangement, one replied, 'Oh Massa, I like it mighty well, for my husband is not now cross, he loves me a heap better.' In justification of making this poison, the distiller pleads, it is the only way he has to make money. Were this true, it would be an impeachment on his Maker; but the following facts, collected from distillers and graziers, will refute the idea. In Clark and Montgomery counties, where once distilleries abounded, the farms are now employed in grazing. Because, say they, who have tried both, fewer hands are required to manage a farm of 500 acres, 100 cattle, and 300 hogs, than those necessary to manage a good distillery. In the latter, the labor must be punctual and unremitted; in the first, the stock advances without trouble, or the danger of risk, especially of the hands. The lands improve by grazing, while they are worn down by the distilling system; one is kept in repair, while the other is always out of order, owing to the necessary employ of the hands, and their ruin, by the use of whiskey. The grazier can raise sheep, to almost any amount, without increase of cost; but the distiller, cannot support them. The grazier adds value to neighbourhood property; the distiller, sinks all around him. Mr. W. a man of 67 years old, a resident of Kentucky 50 years, a man of candor and veracity, drinks a little, is friendly to distilling, and has kept one 37 years, in connection with a tavern the same period, gave me the following statement, in justification of his continuing to distil, while eleven others, who twelve years ago, in a space of 2½ miles round him had distilleries, that now were grazing. The capacity of his still was 96 gallons, he doubled twice a week, 16 gallons each time; 2 gallons to each bushel of grain; that by the slop, with a small addition of meal, he could support ten head of cattle, and thirty head of hogs; but not fatten them perfectly; that he could only run his still half the year, as the hands were required to make the corn. If we should count the whole year, he would make 1,062 gallons, and use 832 bushels of grain, employ three hands, need 47 barrels, besides the use and the waste of whiskey. The grazier, supports and fattens ten cattle and thirty hogs, on 350 bushels of corn, and employs but one hand. Now it is clear that his profit, is equal to the whole year of the other; but one-half the year is lost, therefore, the grazier is 100 per cent above the distiller. No scabby farm; no drunken son; no ruined servants. A sight of those 12 farms, in the circuit of five miles, would, to any intelligent man, solve the problem. Facts are stubborn things. I hope distillers will soon learn, that to devote themselves to the making this noxious poison, is neither profitable to themselves, safe for their country, or pleasing to God, whose world they abuse, for the sake of money.

Yours, respectfully,

G. BLACKBURN, A. K. T. S.

From the Connecticut Observer.

Petition to a Legislature for License to sell Spirituous Liquors.

"May it please your honors to grant us permission to *kill?*"

"In what manner do you desire to kill? with the sword?"

"Your petitioners consider the sword as an antiquated way of extinguishing life.—There is a savageness about it, and an useless effusion of blood. Wounds are inconvenient, and not always mortal. We wish to do our work with less trouble, and more effectually. Death by the sword is an unjust and partial system. It affects only those who are drawn up in battle array. It falls entirely upon one sex. According to the theory of Malthus, there are more human beings created than the earth is able to contain. Therefore, it is necessary that a part be cut off, for the safety and subsistence of the whole. Now as there are full as many *women* in the world as *men*, some process of diminution ought to be devised, in which they shall bear due proportion. We petition for leave to kill women and children, as well as men. We pray that power may be given us to enter the domestic sanctuary, and to slay by the fire-side as well as in the battle-field."

"Do you prefer the use of gunpowder to the sword?"

"May it please your honors, none reverence more than ourselves, the invention of gunpowder. As an expeditious and commodious way of freeing earth of her supernumeraries, it is truly admirable. Nevertheless, we are not perfectly satisfied to adopt it. It is too local in its operations. When the field is once covered with the dead, the thunder of the cannon ceases. Battles are not of frequent occurrence. We prefer to employ an agent that needs no rest, and that night and day may follow the work of destruction."

"It would seem, then, that pestilence or famine must be summoned as executioners of your commission."

"We suppose that the plague may be imported, and we know that it has produced great effects. The cities of the east have been humbled in sackcloth before it; and it has desolated London, tho' inscribed with the red cross, and "Lord, have mercy upon us," on the doors of her smitten and almost tenantless dwellings. The past year, too, in the opening graves of our own land, told how fearful was even the lightest footstep of the destroyer, "walking in darkness." Famine also has withered whole nations. They have blighted and faded away, "stricken through for the want of the fruit of the field." But earth soon renovated herself, and was again clothed with plenty. The harvest whitened, and the grape filled its clusters. The flocks that had vanished from the fold, returned, and the herds lowed in their stalls. Health and fulness of bread banished away every trace of weeping and of wo. Not only is the dominion of pestilence and famine transient, but their sway is also restricted. In the height of their power, they kill only the *body*. They have no authority over the *soul*. We desire a broader commission. We request liberty to "*kill the soul as well as the body.*"

"What tremendous agent do you then seek, before whom the ravages of war, and pestilence, and famine, are forgotten?"

"May it please you to grant our petition for a license to sell ardent spirits?" L. H. S.

Hartford, Conn. May, 1833.

Temperance in England.

"We have it on the authority of the magistrates in the different districts of the country," says the Bishop of London, "that most, if not all of the offences, for which committals have taken place, have had their origin in drunkenness. It appears, that there were, last year, 95,000 committals in England and Wales, for various offences, and from estimates which have been made of the extent of crime, and its causes, four-fifths of the amount of crime may be traced to habits of drinking; and from similar calculations which have been made, it has and I think, not unfairly been inferred, that three-fourths of the beggary and pauperism in the kingdom, may be traced to the same source. It has also been ascertained with tolerable accuracy, that the most terrible of all visitations, insanity, may, in half the cases in which it prevails, be ascribed to the effect of drunkenness." —*Temperance Society Report.*

A gentleman from Portsea, England, writes, "I was called yesterday to a house in the neighborhood, where a man had just murdered his wife; the purple gore was yet flowing, and life was not extinct, when I arrived. The husband was in a state of intoxication, and his wife speedily expired, from a wound inflicted by him, with a shoe-maker's knife. They were both drunkards. I attended the inquest: the verdict returned, was, 'wilful murder.' The day before a child was burnt to death by its clothes taking fire. The father and mother, at the time it took place, were both so drunk that they could not help the little sufferer."—*Ib.*

WEST-CHESTER, Penn.—The progress of Temperance reform, in this and the neighboring counties, is truly cheering. It is presumed, from facts already ascertained, that a great majority of the Farmers have gathered in their crops of grass and grain without the use of ardent spirits. We learn that an enquiry has been instituted by two zealous and indefatigable members of the East Nantmeal Temperance Society, who have discovered that out of 150 of the farmers of that township, only 30 have used ardent spirits in the labors of the field this season.

In the Bethesda Baptist Church, consisting of eighty members, under the care of the editor of this paper, and located in the township aforesaid, *every one*, it is believed, has adopted the principle of total abstinence from ardent spirits.—*Temp. Adv.*

HOMICIDE—INTOXICATION.—On the evening of Sunday, the 3d ult. William Russel was killed in a rencounter with Jesse Hinderliter, at Little Rock, Arkansas Territory. The deceased was drunk, and in that condition committed an outrageous assault on Hinderliter, who repulsed him. He then made off and returned with a connexion of his named Mitchell, who had a gun, and renewed the attack. The assailed person had in the mean time armed himself with a butcher-knife and musket. In the conflict the gun of Mitchell was discharged, and the deceased received a wound from the knife which produced immediate death. A coroner's jury acquitted Hinderliter of all blame. So much for grog-shops and their natural results.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

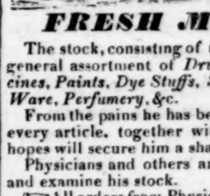
The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent*,
July 24.—2by *For the Lex. Depository.*

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,



IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48–tf.

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48–tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware. Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42–tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, \$1, \$2, and \$3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40–tf.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18–tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.
S. & T.

Lexington, October, 31, 1832—18–1y.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf